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AN

# HISTORICAL ACCOUNT

OF THE

## PRESBYTERIAN CHURCH,

AT

CHERRY VALLEY, N. Y.

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*Given in compliance with the recommendation of General Assembly for  
Preservation in the Archives of the Presbyterian  
Historical Society at Philadelphia.*

✓  
BY REV. H. J. SWINNERTON, A. M., PRINC.  
THE PRESENT PASTOR.



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CHERRY VALLEY, N. Y.,  
"GAZETTE" PRINT.  
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*Army Valley Summit*  
*Cherry Valley N.Y.*  
*Aug 25th 1876*

## PRESBYTERIAN CHURCH

AT

CHERRY VALLEY. N. Y.

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In compliance with the recommendation of the General Assembly, I propose to give in the following pages, an Historical Account of the Presbyterian Church at Cherry Valley, N. Y. for preservation in the Archives of the Presbyterian Historical Society at Philadelphia.

The history of a Church is much more than a mere account of the church buildings it may have occupied. It is a record of spiritual progress or decline, embracing the narrative of the efforts and sacrifices of piety, with the vicissitudes of reward and trial which at times have encouraged and retarded the cause of religion, virtue, and culture. And yet the story of the consecrated edifice, the spot sanctified by worship, and the local habitation of the most sacred associations of the people, is invested with an interest scarcely second to that of the inward history.

And then, such is the nature of moral advances that they cannot be made matter of adequate record. They consist of the manifold individual improvements which are wrought in a multitude of minds and hearts, an aggregate of which can never be gathered up, nor their causes exactly ascertained. We can only infer something of the extent and character of those advances, by marking the changes which take place in things closely associated, but which are outward in their character.

It can probably be said of few churches in this country, that there have been erected for their use, so many as *five* successive houses of worship. The edifice we now occupy is the fifth building that has been raised and dedicated to the use of this congregation in the worship of God. And as it happens that the history of each of these church build-

ings comprises in some sense, a distinct stage in the existence of the church, I shall seize upon that circumstance as affording a convenient system of division, and, separating the story into five chapters, shall group the events of each period around that one of the successive churches, which formed the centre at the time. We shall then have the series as follows :

I. THE LOG CHURCH, or the Founding of the Settlement and early beginnings of Presbyterianism in this

Region.

II. THE CHURCH IN THE FORT, or the story of the Massacre and Desolation, at the time of the Revolution.

III. THE POST REVOLUTIONARY CHURCH, or the Resuscitation, and early Efforts in behalf of Education.

IV. THE WHITE FRAME CHURCH, or the Progress of 60 years, down to present days, under a long succession of Pastors.

V. THE STONE CHURCH, or a Review of the Present Condition and Future Prospects.

## CHAPTER THE FIRST.

### THE LOG CHURCH.

The history of the Presbyterian Church at Cherry Valley begins with the arrival on this spot of a small band of settlers who migrated from Londonderry, New Hampshire, in the year 1741.\* It has often been said that when the forefathers of this village came to settle, they brought their minister with them. It would be more exact to assert that their minister brought them. The circumstances under which they came, were as follows. In 1738 the Lient. Gov. of the Province, Geo. Clark, granted a patent of 8000 acres of land, described as lying "10 miles south of the Mohawk, and 52 west of Albany," to John Lindesay, Jacob Roseboom, Lendert Gansevoort and Sybrant Van Schaick. This land, and all that lay west of it, was then without inhabitant, except the roving aborigines. The nearest settlements were those on the Mohawk, and on Schoharie Creek, where a large body of Germans had taken up their homes as early as 1713. The whole region

was untouched by the hand of civilized man, to the south till one came to the central part of Pennsylvania ; where Scotch Irish Presbyterian and Germans, again, had already settled ; and to the westward without limit, saving that a few French Jesuits and traders had formed scattered missions and trading posts at Detroit and along the lakes.

Mr. Lindesay purchased the shares of his partners in 1739, and resolving to settle on the Patent, surveyed it, chose a site for his own homestead on a gentle knoll a little south of where the village now stands, and in the summer of 1740, took up his residence, giving it the name of Lindesay's Bush. He was from New York City, and while there to fetch his family, being himself a Scotchman, he formed a strong attachment for a young clergymen of the Presbyterian Church, Rev. Samuel Dunlop, who seems to have been traveling through the provinces with a view of finding a residence and field of ministerial labor ; and whom he persuaded to accompany him and use his influence

\* Parker's Hist. of Londonderry, N. H., Boston 1861. pp. 98, 194.

with his countrymen in the same church for the formation of a settlement. Mr. Dunlop went to London-derry, N. H. whereabouts a large community of Presbyterians from the north of Ireland had been founded in 1718. He here persuaded several persons to make a fresh migration, and accompany him to the proposed Colony at Lindesay's Bush in the back-hill country of New York Province. Several families, among whom were David Ramsey, William Gallt, James Campbell, and William Dickson, proceeded to N. Y., thence by the tedious sloop voyage up the Hudson to Albany, where friendly hands, interested in the settlement, met them with encouragement, took the rough road along the Mohawk, and thence climbed to where the depression in the barrier of hills was pointed out as the situation of Lindesay's Patent, where they arrived in 1741.

They and their ancestors belonged to that colony of Scottish Dissenters who had settled in Ulster in the time of the Stewarts, under the strongest assurances that if they improved those fertile but sparsely inhabited lands they should be protected in the exercises of religious freedom and of all civil privileges. But when flourishing communities had arisen by their industry, the hand of tyranny deprived them of those rights which had been guaranteed. Religious tests were imposed on the condition of holding office; and numbers who determined not to be subject to such oppressions, migrated to America, expecting there to have freedom, even if they resigned everything else. They left rich fields in Ireland for barren rocks in New Hampshire; and all "for the sake of a principle," as Wendell Philips would say.

But while Mr. Dunlop was thus en-

gaged, Lindesay narrowly escaped being starved to death amid the rigors of the first recorded C. V. winter. He had taken his family and returned to pass the winter at the place. Little aware of the severity of the cold and depth of the snow in these parts, he did not anticipate being blockaded, and laid in too short a supply. Starvation began to stare them in the face, when a friendly Indian traveling upon snow shoes chanced to visit them; and by repeated journeys to the Mohawk villages, succeeded in bringing sufficient stores to last till the spring should open. The settlers, welcomed by the proprietor and his family, pleased with the rich soil and beautiful situation, so like, yet so much more promising than the hills of their own native Scotland, at once proceeded to select their farms, and clear the forests.—The thrifty growth of the wild cherry, which mingled with the maples and beeches that clothed the hill-sides, suggested the name of Cherry Valley, which was adopted.

A minister of the Gospel having been so principal an agent in the formation of the enterprise, it is not surprising that one of the first undertakings should be the building of a house for the worship of God; and a well-founded tradition declares that on the northern slope of the hill whereon Mr. Lindesay's house stood, (now Mr. Phelon's) a log church and school house combined was reared in the very first days of the occupancy. Mr. Dunlop was not only a minister, but a scholar, and an earnest friend of that thorough education which has been so inseparable a part in the history of Presbyterians in Scotland as well as all over the world. He was a graduate of Trinity College, Dublin, and became the first apostle

of liberal learning beyond the towns on the coast and the Hudson. He at once began the teaching of the classics to the boys of the settlement, and to others who came from the scattering villages of the Germans on the Mohawk : and it is related of him that as he guided the ox team at the plough, the lads followed in the fresh earth of the furrow, scanning the daily "stent" of Homer or of Virgil. He was the educator of a number of men who became eminent and useful in the great struggle which, some years later, evoked the energies of the youthful nation.

But he was far away from any with whom he could sympathize in the cares and labors of his sacred calling. Presbyterianism was very slow in taking root in this Province. The first sermon ever preached by a Presbyterian in New York, was so late as 1708, and that was dealt with as a crime. The Rev. Francis McKemie who with another had come to Maryland as a Presbyterian Missionary was indicted and tried by the venial Governor for the offence of preaching without the Queen's License ; and though he secured his own acquittal, it shows how difficult this branch of the Christian Church found it to break through the close ranks of the Hollanders and Episcopalians in New York. The first Presbyterian Church in N. Y. city, was founded in 1718, only 21 years prior to the time of which we are writing, and that was aided from without as a missionary enterprise. There were no English-speaking churches any where west of the Hudson, and none with whom Mr. Dunlop could hold helpful communication. History relates that the Presbyterians of Londonderry till the year 1745 always referred their ecclesiastical matters to

the mother church in Ireland. But in 1745 they formed a Presbytery ; and the statement has come down that Mr. Dunlop in his desire to meet his brethren in the ministry, made the long journey to New Hampshire, and attended Presbytery. Though the records of that day both of the Presbytery and of this church are lost, there can be but little doubt that the distant charge of Cherry Valley was one of the 12 churches, which are said to have formed that early Presbytery of Boston. At a later time a nearer point of support was found. The ancestors of De Witt Clinton\* had settled at Little Britain in Ulster Co. near the Hudson in 1731. There grew up, before the Revolution what was called the Presbytery of Ulster ; and with that as their nearest neighbors, the church and its pastor seem to have been connected.

But his long trip to Presbytery was not the most distant journey this active man performed. He seems to have been capable of undertaking anything, when he had a reason. He was the first person in Cherry Valley to make the voyage to Europe across the ocean. He was still unmarried, and it was now near seven years since he had left his friends in Ireland. When he started for America it was to seek a home to which he might take the young girl who had promised to be his wife. But that engagement had prudently been made conditional ; for like those who seek their fortune on the Pacific coast in these days, it was not uncommon for the adventurer who started for the new world to be lost by shipwreck, by pirates or by the Indians, and never be heard of

\* Campbell's Life of De Witt Clinton.

after. It was too much to ask that the happiness of her whole life should hang on such chances; and it was stipulated that if the young minister did not return within 7 years, the lady should be free. The time was almost out, and others had sued for her hand. To one of them she had at last yielded; and while poor Dunlop was beating off the stormy northern coast, panting to make a harbor, the preparations for the wedding

were in progress. He arrived the day before the marriage, and the last day of the appointed term; claimed his bride, was joyfully accepted, as one returned from the dead, and led her away to his wildwood home.—

Poor lady! could she have known the scene of bloody violence in which she was to yield up her life, she might well have hesitated to embark.

## CHAPTER THE SECOND.

### THE CHURCH IN THE FORT.

Under so energetic a pastor the church could not fail to prosper, so far as the extent of the population allowed. Fresh settlers gradually came in, and 30 years of comparative prosperity rolled away, the little flock gathering each sabbath to listen to the exhortations of their faithful spiritual guide. Prominent among those who joined them was Mr. John Wells. Mr. Lindsay having become discouraged by the rigors of frontier life, for which he was ill fitted, Mr. Wells purchased his place and became the owner of the earliest site of habitation in this part of Central New York. He was a man of uncommon good judgement and, so far as they needed justice acted as the magistrate of his neighbors. And, somewhat curiously, what he did in this regard for the little community by his plain and unimpeachable uprightness, his grand son has been doing for the whole country these many years, by means of a little volume, found in the library of almost every man who possesses a score of books, entitled "Well's Lawyer and U. S. Form

Book." He was the grand-father of the learned lawyer, John Wells Esq. of N. Y. who in that comprehensive work has brought the intricacies of the law within the understanding of any man who knows how to read.

Composed of 8 families in 1752, by 1765 they had increased to 40. As years went by death claimed his share from the number of the people and a spot was selected on a rise of ground near the southern edge of the village where they were laid away to rest; and many a rude slab split from the limestone ridge hard by, still marks the spot where a pioneer lies wrapt in his long slumber; but whose name no hand skilled with the chisel was there to engrave. With their growing numbers better accommodations for their worship, than the old log house could afford, became necessary; and a frame church, the 2nd edifice, was erected, within the limits of the little quiet grave-yard.

Like all the communities of our country, the constant struggles with the Indians or with the French, gave occasion to develope those war-

like qualities which were soon to be useful in the grandest effort ever made by any nation in the sacred cause of Freedom. Frequent rumors of danger required that the rifle should be shouldered by the head of the family, as he led his wife and children to the house of God; and that the sentry should pace watchfully to and fro before the door, while the Psalm was lifted up from pious hearts within.

Every man became in some sense a soldier; and even the sports of the children in the village street were those of marching and manœuvring; the keen eye of the savage, peering from the brushwood of the overlooking hill being at least once, deceived at the sight of their parades into believing that real soldiers had arrived to garrison the place.—Service in the old French war promoted several of the members of the church to military offices of some rank, whose regular commissions are still preserved; and scarce a man was there but had seen something of war.

The stern occasion for the use of all their bravery and all their endurance had now come. The Presbyterians of Ireland never yet wasted too much love on the oppressive government of Great Britain. The fathers of some of them had been in the siege of Londonderry\* and the battle of the Boyne, and we may be sure that they were Whigs. The Stamp Act affair reached them, and likewise did the proceedings in Boston Harbor. When the news came of what had been done at Concord and Lexington, (brought by a courier hastening west, and leaving the country all on fire with patriotic

fury as he passed,) there was hardly a man who did not resolve to take up the fight. Before this Cherry Valley had been included in a territorial division called palatine district of the county of Tryon. A standing Committee of Safety was formed for the district, with sub-committees in every hamlet. They were under the rule of the family of Johnstons, zealous royalists, who formed the center of a nest of Tories at Johnstown. Little formidable in themselves, they were made so by reason of their entire control of the great Indian League of the Six Nations, who infested the forests of the whole region. The little church was the scene of the first meeting of the Committee, which convened the people to denounce the attempts of the Tories by a bold stroke to carry that part of the country over to the side of the oppressors. By subverting the Grand Jury and Judges assembled in the Spring of 1775, the actions of Congress had been denounced, and it was hoped thereby to array these settlements against the cause of Independence. The patriots in the church subscribed the following article of association in opposition to that attempt.

“Whereas the Grand Jury of this County and a number of the magistrates have issued a declaration declaring their disapprobation of the opposition made by the Colonies to the oppressive and arbitrary acts of Parliament—the purport of which is evidently to entail Slavery on America—and as the said Declaration may in some measure be looked upon as the sense of the County in general—if the same be passed over in silence;—we the subscribers, freeholders, Inhabitants of the said County, inspired with a sincere love for our

\* “Siege and Hist. of Londonderry Ireland. J. Hempton, Dublin, 1861.

country and deeply interested in the common cause,—Do solemnly declare our fixed attachment and entire approbation of the proceedings of the Grand Continental Congress held at Phila. last Fall,—and that we will strictly adhere to, and repose our confidence in the wisdom and integrity of the present Continental Congress; and that we will support the same to the extent of our power; and that we will religiously and inviolably observe the regulations of that August Body.”

Thus our church, consecrated already as a seat of piety became a Cradle of Liberty and a theater of Heroic Action. Surely not more adventurous was it to sign the Declaration of Independence in the old State House at Phila., than to write one's name on that paper in the rude frame church in the grave yard at Cherry Valley. The men of that day were all alike of one heart and one soul, in the cause of God and their country; and they share in common the tribute of honor and glory in which that country, enlarged and compacted by a century of happiness and growth, this day unites.

These Presbyterians were the more exasperated in that a large body of Roman Catholic Highlanders, their own apostate countrymen, as they regarded them, formed part of the array at Johnstown with which they were threatened. In a letter to the Committee at Albany, imploring help to save the frontier for freedom, they concluded as follows:

“In a word, gentleman, it is our fixed resolution to support and carry into execution everything recommended by the Continental Congress, *and to be free or die.*”

It is for the secular historian to relate the details touching the par-

ticipation of the people of Cherry Valley in the trying perils of the first years of the War: their anxieties and their fortitude; and their heroism in the battle (that of Oriskany) by which the insidious efforts of the traitorous party, to hand over this region to the enemy, was foiled. It is my part to point out how the church stood in the midst of the fight; and how the teachings of religion influenced them, even in moments so different from those of pious meditation. A document, still extant, shows in what regard the Christian Sabbath was held by them in the grand *Centennial* of a hundred years ago. The question was not then whether Sunday is a day of holy rest, or a day of worldly pleasure. The following is a letter written from Cherry Valley, in reply to a citation to convene with the Committee at a meeting appointed for a certain Sunday. It reminds one of the reply of the apostles, when they were forbidden to preach; “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: For we *cannot* —.”

“CHERRY VALLEY June, 9th, 1775.

“SIR:—We received yours of yesterday relating to the meeting of the Committee on Sunday; which surprised us not a little, inasmuch as it seemed not to be in any alarming circumstance; which if it was, we should readily attend. But as that does not appear to us to be the case, we think it is very improper; for unless the necessity of the Committee sitting superexceed the duties to be performed in attending the public worship of God, we think it ought to be put off till another day. And therefore we conclude not to give our attendance at this time, unless you adjourn the sitting of the Committee till Monday morning. And in that case we will give our attendance as early as you

please. But otherwise we do not allow ourselves to be cut short of attending on the public worship except the case be so necessitous as to exceed sacrifice. We conclude with wishing success to the common Cause, and subscribe ourselves, the free born sons of Liberty.

John Moore,  
Samuel Clyde,  
Samuel Campbell.

P. S. If you proceed to sit on the sabbath please to read this letter to the Committee which we think will sufficiently assign our reason for not attending."

These were men who could fight as well as pray. Of the three, the first was disabled, but the second then a Major, and the third then a Lieut. Col., (with a brother of the latter, who was killed) were the only men from Cherry Valley in the battle of Oriskany, and, at the close of that stubborn and bloody action, led off the remnant of the regiment of Col. Cox, who was killed.

The settlement being exposed, efforts were early made so to secure its safety by the erection of a stockade at the house of Col. Campbell on the hill north of the village; but in the spring of 1778 Gen. LaFayette was at Johnstown on military business, and on the representations of the people, he decided that this place should be selected as one of the points to be defended by a regular fort, and after repeated efforts a body of troops were sent to garrison it. The military officers being dissatisfied with the location of the existing work, it was resolved to remove to the knoll on which the burial ground and meeting house stood. The second edifice thus became THE CHURCH IN THE FORT.

Here the troops were quartered, to the number of several hundred, the head-quarters being in the building

itself, and the work defended by four pieces of artillery. They formed a regiment, under the command of Col. Ickabod Alden of Danbury, Mass. a brave officer, but one too unused to the subtle nature of Indian warfare for such a post.

The Spring and Summer of 1778 passed away filled with rumors of Indian movements, to which the authorities paid only too little heed.—There was a gathering place of the savages at the tory settlement, effected by the Johnstons at Unadilla, and here Brant, the Indian chief, and Butler, the Tory leader, devised their schemes of rapine. In the summer they devastated the Valley of Wyoming; an event which created the greatest alarm in a settlement from which almost every able bodied citizen had already departed, with his gun on his shoulder, to take part in the more important fields of action. A nearer warning was the burning of the feeble settlement of Springfield, the same summer. Men like Col. Clyde, Col. Campbell, and Capt. McKean, who would have given the garrison the best directions, were all then occupied on distant fields. A petition to the Congress of N. Y., states that "no less than 33 have turned out for immediate service and the good of their country."—The officers of the garrison were distributed in the different houses; and as the winter approached, the entreaties of the people, to be allowed to take refuge in the fort were refused. Thus, instead of arousing vigilance everything was done to lull it.

At length, on the 11th of November the storm burst with terrible ferocity. In this elevated region the winter sets in with early and Canadian severity. It was a raw and sleety morning with several inches of

snow covering the ground, when the people of the place were roused in the gray dawn by the lurid flames which shot up from burning houses and barns, and by the wild shrieks of women and children, writhing under the scalping knife of the pitiless savage. A scouting party, too tardily sent out down the valley, had been surprised and slain; and the foe had advanced to the very verge of the settlement undiscovered. They encamped 500 savages, and 200 tory riflemen, on the evening of the 10th, in the woods which covered the hill southwest of the village. Early in the morning of the 11th, they spread themselves in every direction, keeping concealed behind the hills, and just at day-break fell upon the scattered and helpless families with a sudden and ferocious onset that paralyzed all resistance. Every house had its horde of blood thirsty besiegers. Col. Allen was at the house of Mr. Wells, but a few rods from the fort. His guard was cut down, the entire family of eleven persons, were massacred, saving one son who was absent, and the Colonel himself felled by the tomahawk of Brant as he was fleeing to regain the post which he should never have deserted.

I cannot pause to recite the horrors of that awful day; the most memorable and sorrowful in the history of this old church. They are given in a better manner than I can do in those *Annals* which record the entire history of this region during those early years.\* But I must at least narrate the sorrows which fell on the now venerable pastor, and the tragic fate of the wife, who as a bride had followed him across the ocean to share the toils, and confront

the perils of a life in the wilds of this distant continent.

Mr. Dunlop had received a tract of several hundred acres of land beautifully situated at the western limit of the intervale which sweeps to the foot of the hill in that direction.— Here, on the bank of a limpid stream not far from the spot where it falls in a pretty cascade over a ledge of rocks, he established his home and planted an orchard. In the fiendish attack his wife was ruthlessly murdered, before either resistance or entreaty could be interposed. The apple tree was long shown into which her mangled arm, dis severed from her body, was hurled by the rude barbarity of her murderer. He himself was spared, only that he might realize the horrors of his loss and behold the utter desolation of the field of his holy exertions. A chief called Little Aaron interposed and saved his life and that of his daughter, the only other member of his family with him; another daughter being the wife of the Mr. Wells already mentioned and suffering death in the same massacre. The pastor's house was razed to the ground; his library, including probably the records of the church, destroyed, and himself led away a prisoner, half clothed and quaking with cold and alarm. His years and position seem to have prevailed to secure his release in a few days; he reached New York, ruined and broken, and there sank and died beneath the double weight of age and suffering, about a year subsequent to these events.

Ought not some spot on the walls of this church bear a tablet, recording in enduring letters, the character, labors and sufferings, of this first pastor of Cherry Valley. About forty in all were slain, and the prisoners

\* *Annals of Tryon Co.*, by Wm. W. Campbell, N. Y. Harpers, 1831.

to about the same number were led, a pitiable company, almost destitute of clothing, and in utter despair, by a long and circuitous route of two or three hundred miles to the south and west, and scattered by way of Niagara among the Indians in Canada.—It was winter, and their sufferings were intense. Some were aged women, and being so infirm that they could not keep up, were barbarously killed and their scalps added to the ornaments at the belts of the warriors. Others were little children, who, when recovered some years later by exchange, had forgotten to lisp their native tongue, and had become transformed into Indians like their captors. One of them, a child of four years old at the time, survived till a recent year, retaining a vivid recollection of those early adventures, and died at the age of ninety-seven. This “last prisoner of the Revolution” was buried near the spot where lies the body of Col. Alden, and where also two or three slabs record the names of others as having been “barbarously murdered by the savages on the memorable 11th day of November, 1778.”

On the day following the massacre a reinforcement arrived, too late to do more than gather the dead. With the few exceptions referred to, they were laid together in one great trench in the grave yard, in a spot that is still pointed out. The earth was cast over them, and they were left to moulder to dust. The settlement was completely blotted out. The fort was dismantled, and its garrison withdrawn. The sapling maple supplanted the corn, and the underbrush of the forest crept up to cover again the fields that had been gained to cultivation from the wild ownership

of nature. While, for six years yet, the red surges of war roared along the coast, the sounds alike of industry and of strife were here succeeded by a pensive silence, broken only by the sad note of the whip-poor-will or the crack of the Indian's rifle.—For a while the little church in the Fort still stood as a pathetic monument in the midst of this melancholy scene; but a year or two later a party of marauders consigned it to the flames, leaving nothing but the charred foundation, and the gray and mossy, nameless headstones over the dead, to indicate the spot where the church of Cherry Valley had been.

I have no time, nor is it the purpose of this production, to inculcate the lessons which this tragical history suggests. With the millions of our great and prosperous country we celebrate amid every circumstance of joy and pride the hundredth year of Independence since that great struggle began. In the midst of our exultation, let us not forget gratitude, and that we may not, it is well to recall sacrifices and the heroism of those trying times. In the history of our church as connected with that of the nation, we feel that we have a legacy more valuable to be transmitted to our children, than any of the physical advantages our amazing prosperity has conferred upon us.—Let us teach them to remember these things; and to love the virtues of which they are so impressive an example. The most precious treasure, of a people is the memory of lofty achievements and heroic sacrifice.—The best guarantee that patriotism will flourish and liberty be preserved to our country is, that such things as these are not forgotten.

## CHAPTER THE THIRD.

## THE POST-REVOLUTIONARY CHURCH.

The principal source from which the following portions of this recital are drawn is an exceedingly interesting M. S. volume, inscribed, in a beautiful hand resembling copper-plate, "*The Records of the Presbyterian Church and Congregation in Cherry Valley, Anno Domini, 1785.*" Besides this which is chiefly a chronicle of the temporalities, the *Records of the Session* are extant in four volumes, commencing in 1804.

The thread of the history is abruptly resumed with the following quaint and touching entry upon the first page of the old Record Book.

"We the Ancient Inhabitants of Cherry Valley, in the County of Montgomery, and State of New York having Returned from Exile finding ourselves destitute of our Church officers viz., Deacons and Elders. In consequence of our difficulties, and other congregations, in Similar Circumstances, our legislature thought proper to pass a Law for the Relief of those (viz, An act to encorporate all Religious Societies passed April the Sixth, One Thousand Seven Hundred and Eighty-four). In compliance of said act we proceeded as follows:—

## ADVERTISEMENT.

At a meeting of a Respectable Number of the Old Inhabitants of Cherry Valley, it was agreed upon that an Advertisement be set up to give notice to all the former Inhabitants that are Returned to their Respective Habitations to meet in the Meeting House yard on Tuesday the Fifth Day of April Next at Ten O'clock before Noon, then and there to choose Trustees who shall be a Body corporate for the purpose of taking care of the Temporalities of their Respective Presbyterian Con-

gregation agreeable to an act, (etc..)

Cherry Valley, March 19, 1785.  
Samuel Clyde, Justice of the Peace."

Thus with neither minister, nor missionary, nor any of those specially qualified persons at hand who are generally the prime movers in religious undertakings, not even a deacon or elder, the forlorn remnant of the people of Cherry Valley who had escaped the ravages of war and of the massacre, true to their pious training, out of their desire to worship God, and under the leadership of the civil magistrate, assume that right to form themselves into a church, which is inherent in Christians in such circumstances, without regard to precedent or ecclesiastical succession. The war which so severely tried the colonies, received its finishing stroke in the surrender of Cornwallis at Yorktown in October 1781; but it was not till late in 1783 that the armies were disbanded, a treaty with Great Britain having been signed in September that year. For a space the energies of the young nation seemed paralyzed with its efforts, and with the vision of its success. It was not till the second year after this that the survivors of Cherry Valley came to search amid the thicket of young vegetation for the boundaries of their farms and the relics of their homes. They met informally, as we have seen, to take measures for the rehabilitation of their church, and the advertisement was set up in March 1795.

There is something extremely impressive in the thought of that assemblage of returned "exiles" in the

meeting house yard, deliberating, in the cold March air, amid the blackened ruins of their sanctuary, and the graves of their dead, upon the prospects of rebuilding the house of God. The artist, seeking to perpetuate upon canvass the spirit of that earnest period, could scarcely find a more fitting subject for his pencil.—Great drifts of snow there frequently still cover the ground at that season; but, if otherwise, we may imagine the unpromising features of the landscape which formed the ground of the picture; the arching stems of the raspberry making a tangle over the low gravestones, through which it was difficult to walk; the trees bare of leaves; the nearer hills lonely and grey, save where patches of the hemlock varied the tone with touches of blackness; and the distant summits far down the valley fading to shades of cold, steel blue under the cloudy and threatening sky. The costumes of the figures, the brown doublet or heavily-caped greatcoat of gray; the blue Continental uniform, and rough hunter's legging of leather; would give diversity to the group; but what a master hand must not it be, that could render the firm and rugged lines in the faces of the men!

The names of 21 electors are recorded, who elected three Trustees, Samuel Clyde, John Campbell Jr., and James Willson. The last accompanied Lindesay in 1739 when he came to locate his patent, and seems to have been the surveyor. He purchased a farm in 1745, and the old parchment deed describes him as the High Sheriff of Albany County, which at that earliest period extended over this district. The returning officers were Col. Campbell and Wm. Dickson, the latter the ancestor of Rev.

Cyrus Dickson of New York.

In the summer of 1784 the place was honored by the advent of a party of highly distinguished visitors. A few families had already begun to rebuild, when Gen. Washington, who was on a tour of observation through the frontier districts, in company with Gen. Geo. Clinton, (who had some connections here) and several others, stopped at the place, to view the scene of the massacre, and call upon those who had served as officers in the war.

The corporate body was kept up from this time onward, but in the first years the church was left to care for itself without the assistance of a regular minister; worship being maintained with such temporary help as could from time to time be procured in a region so isolated. By 1790 a Meeting House had been erected, but from subsequent records the post-revolutionary church seems for many years to have been without regular furniture, and in the barest possible condition. In 1796, the names of 54 others are entered as "members of the first Presbyterian Congregation." Among these is that of Rev. Solomon Spaulding, a man whose literary labors subsequently became an instrument in supporting the most scandalous imposture our county has produced. We read in Scripture of an old prophet at Bethel, who preferred dwelling among the 10 tribes to ministering to the faithful people, and whose preference therein ultimately led to deplorable mischief.—Mr. Spaulding doubtless anticipated no such results, but having abandoned the ministry, he devoted his leisure to some unprofitable speculations about those same lost Tribes of Israel. On this subject he wrote a romance, detailing an imaginary

history, and identifying them with the Aborigines of this Continent, whom he describes as coming to this country by a long journey through various lands from Jerusalem, under two leaders, Nephi and Lehi, and giving rise to the traces of art and civilization which exist in the mounds and other relics which still are so perplexing a problem to scholars. The MS. of this work being sent to a printing office, where its absurdity caused it to be refused, it was copied by one Rigdon and thence came into the hands of Joseph Smith, the pretended prophet of the "Latter Day Saint," became the source of the pretended revelations of the "Golden Leaves," and now survives, with a few additions from Scripture, as the Book of Mormon.

Somewhere before this time an energetic effort was made in behalf of education, and a handsome building was erected for an Academy, which long exerted the happiest influence on the culture of the neighborhood, and sent out numbers of men who became prominent throughout the country. Mr. Spaulding appears to have taught in this institution, and, doubtless, he occasionally preached in the church, and baptised the children. But in this year, both church and school were to secure the services of a man whose labors in the latter soon raised it to great efficiency, and who himself rapidly rose to eminence as an eloquent divine, and efficient supporter of education. An entry in the Record, August 15, 1796, states that the question "whether this Society will give the Rev. Mr. Eliphalet Nott a call to settle as our minister," was carried in the affirmative, and a subscription opened to raise money for his support.

*Morse's Geography*, as quoted in

*Dobson's Encyclopedia*, gives a short account of Cherry Valley which affords an idea of the size and consequence of the place at that time.— "It contains about 31 houses and a Presbyterian Church. There is an Academy here which contained in 1796, 50 or 60 scholars. It is a spacious building 60 feet by 40. The township is very large, and lies along the east side of Otsego Lake and its outlet to Adiquataugis Creek. By the state census of 1796 it appears that 629 of its inhabitants are electors. This settlement suffered severely from the Indians in the late war." The whole population was perhaps near 3000, but the limits then seem to have extended over what were called "the four Worcester towns."

Dr. Nott came from Connecticut, in the summer of 1795, as a licentiate missionary to these parts; being then at the age of 21 and recently married; reaching the place by the great turnpike from Albany, by which this country was soon to be opened up to rapid development, but which was then only recently cut through, and passable only on horseback. He himself describes the pleasing emotions with which he gazed down upon the smiling valley with its nestling village and waving cultivated fields, after the rough, uninhabited country which intervened for long distances between it and the more easterly settlements.\* Filled with melancholy thoughts at his lonely situation in a region so distant and where he supposed all would be entire strangers, he stopped at a house to ask for some refreshment, when to his surprise he was greeted by name. It was an old Connecticut acquaintance, Mr. Ozias Waldo, who received him most cor-

\* *Memoirs of Dr. Nott.*

dially, and at once urgently besought that he would tarry and take charge of the church, of which himself long after continued an active and useful member. Engagements further on required Mr. Nott's attention; but the call was made out, and after some hesitation he returned and took up his labors as both preacher in the church, and teacher in the Academy, which was soon thronged with pupils. In his letter of acceptance, a characteristic document recorded in his own hand, he dwells on the "distance from ministerial assistance and advice" as making him hesitate, but speaks of the prevalence of infidelity and the "destitute and broken state" of the society, which he calls a "scitary zion," not as deterring, but as the reasons for not "deserting" it.

A proposal that the call should require Mr. Nott to "put himself under the direction and inspection of the Presbytery of this State," seems to have led to the appointment of Mr. Spaulding to present the call to Presbytery; but apparently nothing was done, for the young preacher was not ordained till he became pastor at Albany. He himself, however in one of his letters, relates the circumstances under which he was led to become a Presbyterian. On his way to the West he stopped at Schenectady, and going into a prayer meeting, was asked to preach by Dr. John Blair Smith, the president of Union College. In a long conversation afterwards he explained the object of his journey, which was as a missionary of the Congregational Church. But he was deeply impressed with the views of his host, that as the New England people and the Presbyterians in the new region were so much in accord on points of doc-

trines, it seemed unwise and unchristian to encourage them in maintaining a profitless division of their strength, that they ought to be induced to unite, and join efforts in the Master's cause. These arguments gave a new direction to the young man's life; he abandoned congregationalism, and lent his influence to form that "plan of Union," which led to the building up of so many large and prosperous churches.—There is no record of the results of his labors as the supply of the little congregation, and his stay extended to but two years. But he here first established his household, made ties of friendship which lasted as long as his extended life, and formed that attachment for the place which caused it ever to dwell in his memory among his most pleasing associations. He loved to revisit the beautiful valley which had been the scene of his early endeavors, and in his old age he resolved plans for giving it lasting benefit by aiding in the establishment of its ancient Academy on the basis of a substantial endowment.

In 1798 his young wife was conveyed for her health to Ballston Springs, whose waters were already becoming famous. There is some obscurity in the accounts, but it appears to have been at this time that he tarried at Schenectady, being on his way to see his wife, and to attend a meeting of the Presbytery of Albany at Salem, when Dr. Smith, after hearing him preach, urged him to return by way of Albany, and occupy the pulpit of the Presbyterian Church there, which was then vacant. Whether he was then already a member of Presbytery, as his *Memoirs* state; (in which case we should expect that he would have been ordained and installed, on being received by it. over his Cherry

Valley charge,) or whether he made this journey for the purpose of connecting himself with the Presbytery; with installation then in view; is not clear. At all events the journey lost him to Cherry Valley; he preached at Albany, was immediately called to that important charge, and a few years later had become famous among the clergymen of the country. In 1804 he became President of Union College, where for an extended period he filled that sphere of eminence and usefulness whose events are a part of the history of our progress during the past century.

By the loss of its minister the little church was again left to its own meagre resources in its difficult struggle, and several years elapsed before it secured the services of a regular pastor. Trustees were regularly elected each year, but no minister is mentioned, except Mr. Spaulding, till 1802, when Rev Thos. Kirby Kirkham was employed for at least one year, one quarter of his time to be devoted to Middlefield. In Dr. Nott's time efforts had been made to furnish the church, and the proposal started to erect a better one. It seems to have been greatly needed, for so unattractive was its appearance that it is related that a traveller on passing ~~it~~ exclaimed, that he had many times seen the house of God, but never before had he beheld the Lord's Barn! It stood on the site of the previous one, in the grave yard, a plain building 50 ft. square, without steeple or ornament. Within was a gallery on three sides, and on the fourth was a round barrel pulpit mounted on a post; the pews being of the high-backed, square, uncomfortable pattern usual at the period, neither padded nor cushioned. For many years there was neither chimney nor stove,

any more than the old Covenanters had when they met in Conventicle on the Scotch hillsides. The feeble warmth of the foot stoves carried by the women barely sufficed to keep the congregation from freezing as they listened to Dr. Nott's young and fervid oratory in the keen air of winter. The writer has more than once preached in Cherry Valley when the thermometer outside was at 18 or 20 degrees below zero; and when it was at that stage inside, what must not have been the devotion that could keep a congregation together! We do not wonder at finding a record that there should be but one service at that season of the year. Mr. Kirkham's labors seem to have led to little fruit and he appears not to have been re-engaged.

We have seen that the church was organized hitherto in that somewhat informal manner which circumstances permitted. A body of Christians desiring to worship God they had builded a church, and employed ministers to maintain the ordinances so far as they could be obtained. They evidently endeavored to regain that presbyterial recognition which they had before the war; but this their remoteness prevented, or their insignificance failed to evoke. Dr. Nott being without ordination prevented the institution of new elders; though one or two who had been such in the old church, are believed to have been on the ground. Old "deacon" John Moore had been a chaplain in the first provincial Congress of New York, in 1775, of which he was a member. With such facts, it would seem an absurd piece of punctiliousness to assert, on account of some unavoidable defects, that they were not a church. An army does not cease to be an army because its

officers have fallen. They had the fact that they were a Christian body united for worship; they had set up the house of God sixty years before. Old Dominie Dunlop had gone hundreds of miles to Presbytery; as soon as they returned from exile, before their own houses were rebuilt, they had solemnly met in the graveyard to rehabilitate the sanctuary.—The church members were there, and they called themselves a “Presbyterian Church and Congregation.” They had had one pastor, and had employed at least two other preachers of the gospel. No temporary neglects or flaws in the strict routine of ecclesiastical order could destroy the fact that they were a Church of Christ and a Presbyterian Church. But despite all this a precisian now appears who swept it all aside, and, seemingly on his own responsibility took it in hand forsooth to give it existence, and at the same time to impress upon it a new character, and introduce usages entirely foreign to its wont. In Jan. 1804 Rev. Isaac Lewis came from Cooperstown, then a small place not long settled, and finding the church without a pastor or active officers, (though the members still held together, and meetings for prayer were kept up weekly,) not only lent his assistance to ordain elders in the church, but treated it as if it were not in existence; as the record runs in the Session Book, “organized into a church” a certain number, only 14 in all, whose names are recorded.—Mr. Lewis the author of this, doubtless well meant, but rather sweeping and gratuitous measure, was a Presbyterian, but seems to have been reared under Congregational usages, and it was under his influence and at this time that the church was led to impose upon itself a long and

dogmatical “Confession of Faith” and “Covenant” after the Congregational fashion; apparently ignorant, or else forgetful, that the proper and only authorized standards of the Presbyterian Church are those of the Westminster Assembly, adopted by General Assembly in 1788. Half a dozen years later, Mr. Cooley, better acquainted with Presbyterian ways, brought this anomaly in the practice of the church to the notice of Session, and appended a note to the record, stating that “the session think it not proper to require it of members; inasmuch as the *printed* confession of the Presbyterian Church, (i. e. the Westminster) clearly and fully express all articles of faith and practice derived from the word of God.” (1811) Notwithstanding this repudiation, some later pastors revived the use of them; and in 1854 they were printed in pamphlet form. In Aug. 1873 they were again formally set aside by Session, and the action, with the reasons for it, entered upon the minutes.

The effort secured little fruit beyond amending the organization and the enrollment of the 14 members. There are evident traces that the innovation was displeasing to the old members, who had always seen believers added to the church on the simple terms of repentance towards God and faith in the Lord Jesus Christ, and under the old Westminster symbols, liberally construed, and with the largest respect for the right of private judgment, as was usual in the Scotch Church. Not till three years later, did any of the old stock allow their names to be entered, when four only were received, not on their subscribing to the covenant, but on the ground that they had been members in Mr. Dunlop’s time;

while many others remained out altogether, as we infer from the absence of so many of the old names, especially of the men, from the roll.\*

A long narrative, under date 1806, records the goodness and mercy of God in answering the prayers of the church for an "ambassador to watch over the flock of Christ and warn sinners to Repentance," by the arrival of Rev. Geo. Hall, who was called in February on a salary of \$500.—The old church was now so out of repair as to be dangerous to health in winter, and it was proposed that service be held in "the South room of the Academy, excepting on every fifth Sabbath that the Episcopalians expect their pastor to preach there," which is the first notice of a worshipping body of Episcopalians among us. The pastor referred to was doubtless the widely useful Father Nash, the pioneer of Episcopacy in these parts. The old meeting house told on Mr. Hall's health severely, and he resigned in 1807.—The village was gradually increasing in consequence as well as influence.

The village received a charter June 8th, 1812. Luther Rich, a name often seen on the records, was in 1801 elected to the Constitutional Convention, of which Aaron Burr was presi-

dent, as was Joseph Clyde in that of 1821. Rev. Andrew Oliver was then pastor at Springfield, and appears to have lent his service to our church from time to time during the three years before a pastor was again settled. In Mr. Nott's day, the Springfield Church is spoken of as applying for his ministrations for half the time, an overture which was refused, but which shows that there was a church there as early as 1797. In 1800 Rev. Jedidiah Bushnell, a missionary, visited the place, and a revival broke out which extended to several other towns and seventeen persons were added to the church. Mr. Oliver became their pastor in 1806. The Baptists had formed a church in Springfield in 1797, under elder Wm. Furman, which flourished.

Rev. Jesse Townsend preached in the summer of 1810; but at the close of that season was to begin the first extended pastorate of this period of the old church. It was that of Rev. Eli F. Cooley, L. L. D. a well educated, prudent, and able man, who had graduated at Princetown in 1806, and having concluded the required three years of theological study came as a licentiate of the Presbytery of New Brunswick, and began to preach in Oct., having been called in Aug. An earnest effort was made to secure his services, and \$600 having been raised on his salary, he determined upon a permanent settlement, and was installed by the Presbytery of Oneida in February following.—(Presbytery of Oneida). The fourteen members had, in the six years till he came, risen to thirty-seven, but when he retired in 1820 the list had swelled to two hundred and twenty-six, the best evidence both of the prosperity of the place, and the efficiency of his labors. But notwith-

\* I have since received from Pres. Potter the following facts from the presbyterial records in the safe at Union College. "The Church at Cherry Valley was on the roll of Albany presbytery, in the year of its foundation, 1790; and the date of its foundation, 1741, is mentioned." It was probably set off from Londonderry or Ulster when the Albany presbytery was formed; as it seems the names of Samuel Dunlop and Solomon Spaulding appear in connection with it on some records of an earlier date than the latter. Mr. Nott connected himself with the presbytery of Albany, October 31, 1791; having been licensed by the N. Londonderry Association, January 26, 1796.

standing this he was compelled to resign, March 1820, on account of the inadequate support. He went to Middletown Point, N. J., whence he afterwards removed to Trenton First Church, which subsequently became the Ewing Church, and where he labored till his death at an advanced age in 1860. While here Mr. Cooley lost his youthful wife, Hannah, "daughter of Col. Scudder, Princetown, N. J.," a lovely lady, to whom her female friends here erected a neat altar tomb, the closing sentence of which seems as apt a specimen of the capabilities of English words, as I recollect having met in my acquaintance with the language.

--"Whom it were unpardonable to lay down in silence, but of whom it is difficult to speak with justice; for her true character will look like flattery, and the least abatement of it would be an injury to her memory."—

A gratifying proof of Dr. Cooley's life long attachment to this place was incidentally given, fifty years after he left, at the time the present pastor received his call. When it reached him at Morrisville, Pa., he at once went to Dr. Hall of Trenton, who was his kind adviser, and said, "Doctor, I have got a call." "Have you?" said he, "and where are you called to?" "To Cherry Valley, N. Y."

"Cherry Valley," exclaimed he, "why, I have heard of that place.—Old Dr. Cooley was there; and he always use to say that Cherry Valley was a little Paradise!" And truly to most of those who have gone from hence, these hills do seem a little nearer heaven than any other spot of earth.

## CHAPTER THE FOURTH.

### THE WHITE FRAME CHURCH.

The church had now passed the period of recovery from her feeble infancy, and was entering upon a stage of rapid developement. It was a time when the almost countless hosts of immigration from New England to the west, now fully under way, poured in a continuous stream into Cherry Valley, on her now completed turnpike; and there diverged in two lines, the one to the southwest, to the region of Chenango; the other northwest to Rome and Utica, and onward. The influx of business and population must have been very rapid. Great cities, nay a vast empire, was building up to the westward. It is hard to realize that only eighty years ago this village was on the very westernmost verge of civilization, and that at the time of which we are writing the mere foundations of so much subsequent greatness were scarcely more than laid. Syracuse, Rochester, Buffalo, Cleveland and the rest, were gathering their young energies, and drawing their accessions of strength chiefly by this famous highway. The picturesque emigrant trains in an incessant line toiled through the mud of spring or the dust of summer, on their way to the lake side or prairie; and the heavily loaded coaches, each drawn by four or six magnificent horses, bowled gaily along, the guard waking the echoes with his loud horn, as the splendid vehicle dashed up to

the tavern door. In the return direction there passed an unending current of great waggons conveying the wealth of the fresh virgin soil to the eager markets of the east. Great droves of cattle raised clouds of dust, and filled the air with their noise.—The population along the road were taxed to their utmost to lodge this invading multitude of panting travellers, and almost every house became an inn, while along the road they were scattered at almost every mile. So old established a place was thought advantageous as a field of enterprise by many individuals of talent in the different professions; the society improved; and Cherry Valley ere long became widely known for the number of able men and elegant women who there resided. Students in numbers sought the offices of her lawyers and physicians for study in those pursuits: and afforded a succession of excellent teachers for her Academy.

Among the more prominent men whose names are associated with the church at this period and the years succeeding were, as Trustees, Lester Holt, Levi Beardsley, James Brackett, Isaac Seelye, and Jabez D. Hammond, most of whom were lawyers of great ability. The last mentioned was an author of considerable merit. His "Political History of the State of New York," and "Life and Times of Silas Wright," are works of standard authority and extremely valuable contributions to historical literature. He was elected to the XIV Congress, (1815-18). Mr. Beardsley published the "Reminiscences of Otsego," a gossippy and readable book. But the most widely known were Dr. Joseph White and Alvin Stewart; the former (who tho' an Episcopalian, co-operated with the church for some

time), as a physician of remarkable capacity whose practice embraced an area of very great extent; the latter as a radical reformer, and man of original genius and great wit, who became one of the earliest apostles of the Temperance Cause and in the abolition of slavery. As elders, besides Joshua Tucker, Elijah Belcher, and Jason Wright, who begin the list, the most efficient were Ozias Waldo, Samuel Huntington, James O. Morse and David H. Little. Mr. Little, an elder from 1832 to 1870, when he removed to Rochester, was identified with the religious concerns of this region till his death in 1873. James Otis Morse, an elder from 1821, was eminent in the law and exerted a wide influence in public affairs. His portrait and that of his wife, two remarkable pictures, the work of the great Inventor of the telegraph in his early artist days, adorn the walls of the family mansion. Portraits of Dr. and Mrs. White, by the same hand are in the possession of their descendant A. B. Cox, Esq.—Perhaps the most zealous, and certainly the most successful, among the long list of ministers this church has had, was Rev. John Truair, who was called in July 1820; he having, with Mr. Cooley, Mr. Oliver and others formed the Presbytery of Otsego in 1819, when the old Oneida Presbytery was divided. He was of English birth, a man educated, talented and full of vim; of excessive activity, of great and persuasive powers as a speaker, and so successful in bringing souls to Christ as to merit comparison with preachers of the type of Mr. Moody. His pastorate, though of less than two years, was a time of extraordinary growth.—Forty-six persons were at once added to the church in the fall of the year

he came; and one hundred and twenty the next. Traces of his activity are seen in the frequency with which he assembled his efficient Session; thirty-eight sittings being held in the year and three-quarters while he was pastor, and sometimes as many as six in a single month. He was seized with great zeal to save the godless seamen of New York; and his vehemence is exhibited in the fervid and urgent reasoning of a long letter he recorded, when beseeching permission to withdraw in order to undertake a work among that unpromising class, to which he had received an earnest summons, and for which his rugged eloquence no doubt eminently fitted him. The value the church placed on this extraordinary man is seen in their granting him six months leave of absence, owing to ill health, with continued pay, and supplying his pulpit, Rev. Charles James Cook being secured for the purpose. His request was most reluctantly consented to. He had the restless, untiring spirit of an evangelist and successful harvester of souls, for which the seed had been planted by faithful predecessors. The pastoral relation was dissolved March 24, 1822, and on the following Sunday he celebrated his last communion with the people who prized him so well; eight more having been added to the church, making one hundred and seventy-four in all, and swelling the list to four hundred, certainly a strong church for that day.

Before Mr. Cooley left, a serious effort had been made to erect a new church, by the appointment of a committee, among whom were Mr. Morse and Oliver Judd, the latter the head of an ingenious family, who came from Connecticut and estab-

lished themselves in the manufacture of iron; and all of whom being musical, long sustained the efficiency of the service of song. Edwin Judd, who might have been called like Aristides, The Just, bore the character of a Nestor to the village, and sang in the choir for forty years scarcely missing a Sunday. Mr. Truair imparted fresh energy to the building movement, but his departure delayed the plan for a few years longer. The church however was not to sink again into inactivity, for scarce a month had passed when Rev. Charles Fitch, a Princetonian licentiate was called, and August 22, 1822, he was ordained. The old church was now too ruinous for use, a proposal to repair it was negatived, and a fresh committee instructed to devise ways, and draft a plan for another; the services being held meanwhile in the Lancasterian School House. An inkling of the usages of life at that period is seen in the record that a certain apprentice was suspended from the church for running away from his master to parts unknown—and entries of the period fill long pages with the painful, and sometimes ludicrous accounts of regular trials in case of discipline. The conditions of religious life seem to have improved since then, and perhaps there has been some accession of discreetness to the church. Mr. Fitch was not well sustained, and applied for a dismissal, November 1824, leaving the spring following. Rev. James B. Ambler succeeded as stated supply from May 1825 till July 1827. The efforts in regard to a new building were crowned with success in that year, and the WHITE FRAME CHURCH reared its handsome steeple to a height of about a hundred feet in the air. It was in the classic style

then so universally in vogue; apparently modelled after one of the numerous churches of Sir Christopher Wren; and became in its turn the model of many churches in this part of the country. In front was a portico with four elegant Tuscan Pillars, above which rose the steeple, story on story, to the summit, which was adorned with a tinned dome, and gilt ball and vane, the latter being the same that surmounts the present spire. The gallery occupied three sides, the pulpit being between the entrances, with a choir and small organ above it. The old meeting house was sold, and the proceeds devoted to fencing the venerated and historic burial ground; the new church having been built upon the site now occupied a short distance further up the street. The church was painted in that dazzling white so invariably chosen for the structures of the American village of the period; whether to delude the beholder into the idea that he was gazing on classic forms in marble; or because white being, as philosophers tell us, the sum of all the hues of the rainbow united, it was thought impossible to go wrong with it; it at all events seems to have been considered as the *beau ideal* for an element of of harmony with the intense green of the window blinds and the surrounding verdure. But it was a very pretty church; as was, and still is, the village itself; embosomed in lovely maples, (thanks to an old fellow named Gregg, who set them out at a shilling a piece), and set round about with hills whose tops were crowned with nodding forests; with its little irregular square, on which were the Taverns, the Bank and the stores, and to which converged the four or five highways that came in

from among the fragrant fields in as many different directions; and with its three or four churches, its pleasant houses and green, shady lawns. The demands of business had led to the establishment of the Central Bank as early as 1816, being then the only Bank in this region, and in 1829 Mr. Horatio J. Olcott came here as its Cashier, since which period his name has been a part of the history of the church, and a power in the financial concerns of the region; being a most serviceable supporter of the former, in various capacities, especially as the efficient treasurer, and becoming an elder in 1875. Many of those who had been prepared for life in the Academy, reaped success in various fields; and as its importance as a place of enterprise declined, some of them gradually returned to enjoy a more leisurely life, and the old village assumed the air of a place of prosperous and quiet retirement.—The Sulphur Waters of Sharon and Richfield, on either hand began to attract numbers of people every summer, in search of health or of purer air, who loved to drive out to Cherry Valley to enjoy its charming and extensive prospects, and, those of them that were privileged, share the social cheer of its delightful homes.

Among those who came back to enjoy the felicities of rural life at different times, were Judge George C. Clyde and Samuel Campbell Esq., who retired after successful careers at the bar or on the bench, and Messrs. George B. Ripley and Henry Roseboom who retired from mercantile life. All were descended from old settled families, and by their interest in church affairs greatly compensated for the love of those who

were departing. Mr. Clyde, who returned in 1852, was judge of the county of Columbia, and died in 1868. His was a family of influence; his grandfather Col. Clyde having been the magistrate under whose call the church had reassembled after the war.

Rev. C. W. D. Tappan was called, March 1828, but was dismissed at the end of the year. The accessions were slender at this period, and causes had begun to work which greatly diminished the importance of the village, commercially, as well as the prominence of the church. As I have hinted the character of the place was changing, through causes that were irresistible, new lines of travel were opening up, which diverted that stream of life which had hitherto poured through, and drained off much of its young and enterprising talent. The Erie Canal was completed in 1825, and a few years later the locomotive followed along the level stretch bordering the Mohawk and across the low divide to the lakes, which constitute the natural channel of commerce from the east to the west. The old highway along the hills became a deserted country road. The mere rivulet, only, of traffic was left, from the south to the canal and railway. At a later time this also was dried, by the building of the Albany & Susquehanna Railroad south of us; when it became necessary to regain communication with the outer world by a Railroad of our own, or sink into entire insignificance; an ineffectual attempt towards this same end by carrying a plank road to Fort Plain, in 1850, only serving to demonstrate the necessity. This however is anticipating.

When Rev. Alex. M. Cowan was called, Oct. 8, 1829, there were still 212 members, but at the end of his

time, notwithstanding some fifty additions, the losses being greater than the gain the total had fallen to 208. Installed February 1830, he remained till September, 1833. Frequent mention is now made of dismissals to the two Methodist Churches of the village, which about this time began to spring up, besides numerous others of that and other denominations in every surrounding hamlet.

A Presbyterian Church was organized at the village of Buel besides an Associate Presbyterian which had been founded at East Springfield.— There were Baptists at Roseboom, at Leesville, and in many other places near by. The old congregation, which formerly had extended on all sides for miles, shrank to a circle but little beyond the limits of the village, giving out of its strength to all these new organizations, besides the constant outgo to the cities and to the west.

The Episcopal Methodists, as well as the Protestant Methodists, commenced organizations about 1830, the former under Rev. Mr. Sperry, and the latter under Rev. John L. Ambler, who rode the circuits hereabouts and did good service to their denominations, erecting the respective churches about 1835, the latter of the two, however, having but a short existence, and leaving its building to be used by the Episcopalians, for some time and, later, as a barrack in the time of enlistment for the late war. Grace Episcopal Church was built in 1844, the old Presbyterian (which like Jerusalem above, is the mother of us all) again opening her treasures to furnish this new Zion. Mr. Henry Roseboom, Dr. White, Messrs. Jacob Livingston and James P. Brackett, and Judge Hammond, who had hitherto worshipped with us

were leaders in this enterprise, which like the M. E. Church, has ever since thrived under a long list of rectors.\* Mr. Cowan died at Urbana, Ohio, at an advanced age, only last year.

Rev. Wm. Lohead, settled December 1833, was made pastor in 1834. James F. Cogswell, who ably conducted the Academy about 1820—1830, had built a neat little house on the lot adjoining the church which was now purchased and fitted up for a Parsonage, where Mr. Lohead resided till his withdrawal, June 1838, upwards of forty having been added to the church. He went to Canada, and resides at Almonte, Ont. Rev. Albert V. H. Powell began his labors February 1839, and was installed in April, on a salary of \$600 and the

\* The following list of Episcopalian ministers and rectors may be convenient for reference.

Previous to the organization of Grace Church the rectors of the church at Cooperstown held service at intervals, viz :

David Nash, as early as 1806.

Frederick T. Tiffany, 1822 to 1828.

Henry Miner, resided here for several years about 1840.

Services were held during this period occasionally in the Academy, in the Presbyterian and M. E. churches, in the Session House, and more regularly in the Protestant Methodist church, which was the case when the first rector was settled, since which time the succession has been as follows,

RECTORS.	BEGAN.	ENDED.
Joseph Ransom,	.....1845,	...1850.
I. Leander Townsend,	.....1850,	...1852.
John Dowdney,	.....1852,	...1853.
George H. Nichols,	...1854,	...1865.
Flavel S. Mines,	.....1865,	...1867.
David L. Schwartz,	...1867,	...1872.
Henry H. Oberly,	.....1873,	...1874.
J. H. Hobart De Mille,	1874,	...

The date of the erection of the church is 1848, instead of 1844, as given above.

parsonage, leaving in November 1840. The prayer meetings had thus far been held at private houses, in the roomy vestibule of the church, or in one of the rooms of the Academy; but a proposal to build a Session House was now made which was carried out in 1840, the building being situated adjoining the Academy grounds, a few rods north of the church.

This year was signalized on the Fourth of July by a Centennial Celebration of the settlement; when Wm. H. Seward, the Governor of the State, Dr. Nott, then the venerable President of Union College, and others were present; and Hon. Wm. W. Campbell, at that time residing in New York, made the principal address.† A citizen, then, and long before, prominent, was the learned Dr. Wm. Campbell, mathematician as well as physician, who at one time held the office of Surveyor General. His adopted daughter, Judith Campbell became extensively known as a devoted Missionary in Persia, having married Dr. Asahel Grant of that Mission, and laboring with him for years near Lake Ooromiah.‡

Another individual of prominence was Jeremiah E. Cary; a lawyer, influential in politics, and widely known he was elected to the 28th Congress, embracing the years 1843-5, and has since followed a successful life elsewhere.

Rev. Wm. Lusk, was invited to the charge, November 1840, and duly called the following January, the parsonage being repaired for his use by the addition of a new wing. When the relation was dissolved, December

† Centennial Celebration at Cherry Valley, N. Y., 1840.

‡ Life of Judith Grant, by Wm. W. Campbell.

1846, though thirty-five had been added, the list of members had shrunk to 146. Mr. Lusknow lives at Reedsburg, Wis., and his son is pastor of the Episcopal Church at Canajoharie.

These were the days of the Mexican War and the great California excitement, and among those who participated in the events of the time, was Lieut. Edward Gilbert who went out in the regiment of Stevenson.—He had become a printer in the office of the *C. V. Gazette*, and joined in establishing the *Alta-Californian*, the first newspaper on that coast.—Gilbert was a man of considerable distinction, taking part in the early movements of that vigorous young civilization, and when California became a State he was chosen as her representative in Congress. Personal feeling ran high in that excitable region; an article in his newspaper evoked a challenge from Col. Denver which led to the death of this promising man in the encounter which followed. Another was John Brackett who went out in the same regiment, and became a Captain.

Rev. Geo. S. Boardman began to preach early in 1847, his call being dated in March, and his installation followed, June 1848. He was a valuable acquisition to the church, and still continues on other fields his career of usefulness; but the appalling circumstances attending the death of his wife broke up his labors, and led to his departure. A servant of the family was visited by a relative from the city, who on his arrival was seized with cholera which prevailed that year, and Mrs. Boardman in attending the sufferer contracted the dreadful disease, and soon expired. The loss of this beloved lady was deeply deplored, and the awful event of the

sudden advent of such a pestilence in so wholesome a locality, produced a profound anxiety, though no other cases followed. Mr. Boardman was dismissed with deep expressions of sympathy and regret, November 19, 1849. He is now living at St. Paul, Minn.

Rev. John G. Hall, chosen pastor in March, that year, arrived in May, and was installed July 10th. His was a long and industrious pastorate, a new field of usefulness being opened up for him in the conversion of the old Academy which for some time had been in the charge of Rev. Jas. H. Carruth, now of Lawrence, Kan., where he still keeps up his love for Botany, into a female Seminary, which attracted large numbers of young ladies from every part of the country. Mr. Charles G. Hazeltine was at the head of this undertaking; the department of Music being in charge of Mr. Jonathan Fowler, a preceptor of unusual talent in that accomplishment, the reputation of the institution, in music and in painting especially, becoming very enviable. The building was successively enlarged, and the beautifully shaded grounds were animated with groups of light-hearted girls, who added a feature of great liveliness to the village life, as well as of interest to the congregation each Sabbath day.

A sermon by Mr. Hall, in the *Gazette*, September 29, 1852, commemorates the thorough renovation of the church. The old choir was taken down, the pulpit recessed, and at the rear end an annex was erected for an organ of nineteen stops, an excellent instrument by Hall & Labaugh of N. Y., which had been in use in Trinity Church, Newark, N. J., but in very serviceable condition, (as

it still is in its present position, with a remodelled exterior, in the existing stone church.) A new bell of 1442 pounds weight, was also added. Every Fourth of July was customarily made the occasion of expressions of that patriotism, which has ever been characteristic of the people, and the church bell of course became vocal with love of country. The boys of the village took the superintendence of this part of the demonstration into their own hands; and they had the delightful habit of commencing the ringing of the bell at midnight, and keeping up a perpetual clangor till long after dawn. The pastor, having enjoyed this refreshing music on several successive "fourths," on one occasion resolved to forestall the threatened joy. On the previous day he quietly ascended the steeple, unpinned the clapper, and descending with his prize, placed it in concealment. But when did the adroitness of any one man circumvent the genius of an army of boys? They discovered the plot, ran to the village foundery, cut a trench in the earthen floor, and turned on the molten iron. Before the hour for the noisy jubilation to begin, they had a stout clapper ready cooled and slung, and rung out their Hail to Freedom on the clear night air.

In 1854 the town, already diminished from its original size, was again divided, the southern portion being set off under the name of Roseboom, in compliment to the venerable Abraham Roseboom, who had inherited a large tract of land through his father, from Col. Myndert Roseboom, who had received it for military service in the war, and on which he settled in 1805.

Mr. Hall's ministry was productive of great success; upwards of eighty

were added to the church; but the outgo was still so great as to leave but one hundred and fifty when he retired—indeed it was for years the rule that though there was always a real growth in the winning of souls the gain and loss, very nearly balanced and kept the church at about the same strength. The loss by death was but a small part of the cause of this apparent lack of increase. The church was continually gaining souls to Christ; but the lack of a theatre for enterprise at home led to a continual draining away of the young growth to more hopeful directions. Cherry Valley was gaining the name of being "a famous place to start from," and there is a certain value in the saying. Like similar old seats of religion and culture throughout the east it was rearing up the material for the nation's energetic advancement. In the cities and on the prairies of the west; on the southern seaboard, in New York, Brooklyn, Albany and other centers of activity the youths, who had been trained to piety and principle from the pulpit of the old church, were, as men, making themselves felt in the concerns of government, contending for justice on the Judge's bench and at the bar, or urging on the wheels of commercial activity. Such an old church is often looked upon as feeble: but in fact its parish is in some sense co-extensive with the country; and as the Jews of old went up from all parts of the Roman Empire at times to attend the festivals in the ancient temple, so her sons ever bear the old cradle of their early religious impressions in memory, as a spot dearer to their hearts than any new found scenes, and whenever the grasp of eager engagements relaxes, they love to make the pilgrimage to

Cherry Valley, to explore the old burial ground, and spend a Sabbath or two among the familiar faces in the dear old church. Mr. Hall was dismissed in April 1857, with warm expressions of regret, and in July departed to assume the pastorate of a church at Fort Plain, and now resides at Cleveland.

Rev. James Dwight, in 1857 supplied the pulpit, having been commended for the purpose by Rev. Alfred Campbell, D. D., who had himself received a call to this church, which other engagements led him to decline. Mr. Dwight left at the end of the year for the purpose of maturing a plan he had formed for the establishment of a College in Turkey. The son of a missionary, and born at Malta, he was filled with the idea that his true field of usefulness lay in that work for which he had prepared himself by the study both of medicine and divinity; the story of his disappointment in this scheme is affectingly told in a little memorial volume by Rev. H. M. Booth of Englewood. He was an enthusiast in literature and science, and loved to explore the exceedingly interesting geological formations of Cherry Valley; where every stone contains its fossils, and where the very foundation rock has been grooved and polished by the vast primeval glacier. Here, with his friend Oliver A. Morse, as deeply devoted to such studies as himself, he found a history earlier by millions of years than that which I have been relating, and wrote of it as one does to whom such studies are a passion.\* Mr. Morse was one of those

whom no attractions in the outer world could draw away to contend amid its turmoils. Trained as a lawyer, with a cultured mind, and great interest in literary pursuits, he loved the genial society of his native village. He represented the district in the XXXIVth Congress, (1857-9). Western enterprise held a share of his attention, and he embarked earnestly in the cutting of the Portage Lake canal, of Lake Superior, of which he was one of the projectors.

Rev. Alex. S. Twombly succeeded, being called, November 1858, and installed in February ensuing. A more serious draft upon the patriotism of the community, than that related a few pages above, arose with the

to South, we embrace the entire extent of the Upper Silurian and Devonian rocks. Commencing at Fort Plain, we have the following:

*Trenton limestone*, at Fort Plain.

*Hudson River Shales* passing from Herkimer county to Sharon.

*Oncida Conglomerate*, thinning out from Stark Eastward to the N. E. corner of Cherry Valley.

*Clinton beds*, passing from Stark to Canajoharie.

*Niagara limestone*, from Springfield, along Bowman's Creek to Sprout Brook and Sharon.

*Salina*, or *Onondaga salt group*, base of the hills. the Sulphur and salt springs issuing from it. Gypsum deposits at Stark.

*Lower Helderberg rocks*, Judd's Falls; including the *Tentaculitic* or *Water lime*, *Pentamerus*, *Delthyris*, etc. The chasm at Judd's Falls is 160 feet in depth, exhibiting the formations to great advantage.

*Oriskany sandstone*, in scattered pieces.

*Cauda Galli*, or "Cock tail" grit, above Judd's Falls.

*Schoharie Grit*, on the road to the Falls.

*Onondaga limestone*, Hammond's quarry, etc.

*Corniferous*, Campbell's quarry, Baldwin's lime kiln, etc.

*Marcellus shale*, Thomas's gorge, etc.

\* NOTE ON GEOLOGY.—Those acquainted with the subject, will perceive how interesting the locality is for geological exploration, from the fact that, if we take the old limits of Cherry Valley, and traverse from North

opening of the great War for the Union in 1861. In that hour of agitation the devotion of our little village was profoundly manifested. No sooner was the news of the investment of Sumter received than a company was raised and offered to the government. Being the headquarters of the 39th New York State militia, Cherry Valley was made the point for the raising of that regiment. But the demand for men was so urgent, that when six companies had been filled they were transferred and incorporated with the 76th volunteers, and fought a long list of Battles from Rappahannock station to Appomattox Court House. Two companies of the 121st, were raised

*Hamilton shale, Lady hill, Hamilton hill, etc.*

*Portage and Chemung. Westford, Middlefield, etc.*

*Catskill, or Old Red Sandstone, Southern limits of the county.*

The village rests on a platform of the corniferous limestone, whose surface is beautifully polished and grooved by the action of the glacier, which left its marks also on the summits of the hills on either side. The theory of erosion can be beautifully studied in the rounded contours of the hills, and the breaking down of the thick floor of limestone along the margin of the Mohawk Valley; the limestone forming the old Devonian seacoast. Great ledges of rock are exposed, over whose almost level surface the wild surf of that primeval ocean rolled and beat for ages. The action of the waves is seen in the wearing out of the fissures and cracks, and the formation of numberless potholes, etc., and in the broken fragments of corals, crinoids, and shells, of which the reef is wholly made up.

The hillsides are studded with boulders, left when they were dropped by the ice, when it melted and disappeared. The fertile intervals of the valley is an ancient lake bottom with its sand drifts and gravel beds of the recent period succeeding the glacier. There is quite a remarkable formation of tufa at Van Hornsville, worked by the water into fantastic caves, etc.

here, a regiment which became one of the very finest in the entire army. There also went a squadron for Harris' (6th) cavalry, and part of a company for Berdan's, Sharpshooters, besides scores of individuals who entered other organizations or shipped in the Navy. The list of those who rose to office, or sustained an equally honorable record as private soldiers, is so long that I despair of doing the subject justice within the space allotted me. It was simply a magnificent record. Cherry Valley was drained of all its available men, long before the day of drafts and bounties began. Of how many in all went to the war out of its population, there seems to be no accurate account; but on the annual Decoration day it is the custom to hold in the old cemetery a memorial service with touching and impressive ceremonies; and some thirteen mounds are then adorned with garlands; the graves of those whose bodies were sent home to their native valley for interment; while on a pedestal in the centre of the ground is placed a floral offering inscribed with the names of thirty two others, whose bones are known to lie bleaching where they fell on the bloody field. Some died and left no record; some perished in southern prisons; while others in numbers, who survived, still carry with them the painful marks of the strife, or the even more painful recollections of the cruelties of captivity; and will till their dying day; with the dead, the honored recipients of a nation's gratitude.

Those were times of great activity and of dread anxiety; the women meeting together to provide comforts for their absent sons and husbands, and listening breathlessly while the dreaded roll was read, which too oft-

en told of the sacrifice of those who had been the stay or the hope of their lives. They wrought a beautiful silken banner that might be carried at the head of the devoted column. It was so carried, and after a score of bloody struggles of which it was the center, it was brought back tattered and rent, but covered over with the names of the great battles over which it had waved. It has the names Rappahannock, Warrenton, Gainesville, 2nd Bull Run, South Mountain, Antietam, Frederick, Chancellorsville, Gettysburg and Mine Run. In 1870, by their exertions principally, a handsome marble column arose in the little public square, on which is the inscription,

THESE ARE THE NAMES  
OF THE MEN OF CHERRY VALLEY,  
WHO DIED  
THAT THEIR COUNTRY MIGHT LIVE.

It bears the names in full of all our dead that could be ascertained, with their rank and corps; and, on fillets which surround the shaft, the now imperishable words, Gettysburg, Fredericksburg, Antietam, Second Bull Run, Wilderness, Petersburg, Cold Harbor, Winchester.

Mr. Twombly received a call to Rochester, which he declined, at the urgent remonstrance of his people; but in May, 1862, accepted an invitation to Albany. Thence he some years later went to take the old church at Stamford, Conn., and now is the pastor of a large congregational church on old Bunker hill, at Charlestown, near the place of his birth. While at Albany, Mr. Twombly spent a vacation here, the people putting some furniture etc. into the parsonage for his use. While enjoying this rest, he made a series of droll sketches, illustrating his picnic

life in the old parsonage, (which leaked atrociously) and the delights of a summer in the country generally. These sketches have been since engraved and published under the title of "Maple Leaves, or a Summer at Happy Valley," a most amusing thing.

Rev. Edward P. Gardner succeeded commencing his labors in Oct. that year, being called in Aug., 1863, and his ordination following, Feb. 11th, 1864. An unfortunate combination of circumstances about this time led to the so generally deplored discontinuance of the classical institution, which for so many years exerted its beneficial influence over the social, moral, and religious life of the neighborhood. One prime occasion of this misfortune was the then isolated situation we were in, owing to the difficulty of access. Until our own railroad was built Cherry Valley could only be reached by a laborious stage ride over the hills. Another, was the breaking out of that kind of rage for grand seminaries, like the "Gold fever," and the "Caulus Multicaulus" insanity, which involved great amounts of capital, and unsettled better-founded interests, without producing any permanent compensation. Immense buildings sprang up like magic in a host of villages,—(near us, at Ft. Plain, Carlisle, Charlotte, Cooperstown, Warner, Franklin, etc.,) offering accommodations for pupils from two to eight hundred each, and nearly in every case passing through a brief hour, and then expiring; as was inevitable, from the lack of all sufficient reason for their existence. The more accessible location or the flattering cheapness of other schools gradually counterbalanced the advantages of long establishment, superior reputation for ex-

cellence, and salubrious air of the old Seminary. Before the determination was summoned to rectify the one really formidable inconvenience, other unfortunate causes intervened, which made that more difficult, and hastened the decline of the school beyond immediate recovery. Its success as a young ladies' seminary had been so marked as to encourage the enlargement of the building; not only once; when the south wing was built; but a second time, to complete the design by a wing corresponding on the north; in which latter venture the property was incautiously mortgaged, though for no great amount. Then came the war, with its commotions and overturnings, diminishing the attendance so seriously, with the competition of so many rivals, as to occasion the withdrawal of Mr. Hazeltine in 1862; when, after an unsuccessful attempt to establish a boys' academy by Prof. Campbell; an energetic effort was put forth by inviting to its superintendence Prof. J. L. Sawyer, a gentleman of high classical attainments and long experience in the training of youth; under whom it was hoped that the institution would in time regain its former extensive reputation as a classical academy. But a steady effort through years was necessary for this, and that in face of the great disadvantages mentioned, every day more manifest; together with the fact that the avenue for military distinction, opened up by the war, diverted the thoughts of our young men from the more peaceful paths of culture and professional life.— Among the costly sacrifices of the war, none need strike one anxious for the future of the country as more mournful than the loss which myriads of our best young men met

when, under the generous impulse of patriotism they left their studies to take up the sword.

Next came the trial by fire. In the vacation of 1866, on the 5th of July, a disastrous conflagration, caused by a malicious incendiary, swept away half the town, including much of the business portion, beside an old established hotel. A still more important hotel had been burned four weeks earlier, the old historic "Tryon House," with its bower of thickly planted maples.— The destruction of so large an amount of property severely crippled the business of the place, and threw discouragement over all; and the loss to public convenience in the burning of the hotels, made the task of maintaining the school still harder; since they had afforded facilities to the parents and friends of the pupils which had become indispensable. The emergency led to, what was expected to be only a temporary, occupation of the Seminary property for that purpose. The step seemed to be compelled by circumstances, but was extremely unfortunate. The school, so interrupted, could not be revived; the property became alienated; and thus the grand old Academy, the mother of such a multitude of cultivated men and women, passed out of existence, to the lasting regret of every friend of education.

Mr. Sawyer retired to the editorship of the *Cherry Valley Gazette*, which had lately been under the editorial control of A. S. Bottsford.— This newspaper, whose files form a history of this neighborhood from an early date was founded in 1818, by Wm. McLean, who was the pioneer in the journalism which has assumed such importance in Western

and Central New York. Mr. McLean had begun in 1790, by publishing the "*Whitestown Gazette and Cato's Patrol*," at what is now New Hartford, then, with Utica, etc., forming part of Whitestown. His son, Charles McLean Esq. succeeded in the editorship of the *Gazette* in 1832, continuing till 1847, when he became Clerk of the County; John B. King and Mr. Bottsford following. A rival called the *Otsego Farmer*, appeared in 1841, soon to expire. Mr. McLean has for years acted as the respected local magistrate and benevolent counsellor of our village. He possesses the files of both the *Patrol* and the *Gazette*, both of great value.

Mr. Gardner was an extremely industrious pastor, the addition of some sixty names to the roll, attesting the success of his labors. He raised the Sunday School to an extraordinary degree of efficiency.—This branch of church work is one of which the records afford us little account. How early a Sunday School was begun, we are not told. At this time it numbered considerably above

one hundred scholars, and every year, both then and since the anniversary exercises at Christmas, and the usual picnics in the summer have been occasions of great interest and pleasure to both the little ones and their friends. A large proportion of those coming into the church have been from this cradle of religious effort and instruction. The church at Buel, having grown feeble of late years, preaching was undertaken there on Sunday afternoons; but the distance and laborousness of it led to its abandonment without permanent results. That church practically ceased to exist, till the present year, (1876) when a very promising effort is on foot to revive its work, by the remodelling of the building, a considerable flock there now awaiting admission to the fold. Mr. Gardner was dismissed October, 1847; and after a pastorate of some years at Hoboken, N. J., became pastor of the Woodland Avenue Church, Cleveland; our pulpit being supplied in the ensuing interval by Rev. Mr. VanDyke, and Rev. Elihu T. Sanford.

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## CHAPTER THE FIFTH.

### THE STONE CHURCH.

I have thus brought the history of the church down to the time when the present pastor began his labors, May, 1868, his call being dated February 26th, and his installation taking place June 18th, of the same year. The purposes of permanent record, for which it is undertaken, require that the transactions and results of this pastorate to the present time should also be given, though they might otherwise properly be omitted.

From the narrative as a whole, the following may be derived as a general summary. The church, founded in 1741 has existed over a period of 135 years. It has had five successive church edifices, in three different locations. It has received the labors of some twenty-two different ministers, including the present, besides occasional temporary supplies. Of these twenty-two, fifteen have been regularly installed pastors.—Mr. Dunlop's pastorate was violent-

ly ended after he had been on the field for thirty seven years. Mr. Cooley served ten years, and Mr. Hall seven. The other pastorates ranged from five years to one or two.

The following is the list, with the years of their labors:

SAMUEL DUNLOP,	1741-78.
Eliphalet Nott,	1796-98.
Thos. K. Kirkham,	1803-04.
GEO. HALL,	1806-07.
Jesse Townsend,	1810.
ELI F. COOLEY,	1810-20.
JOHN TRUAIR,	1820-22.
<i>Charles Jas. Cook,</i>	1822.
CHARLES FITCH,	1822-24.
<i>Evans Beardsley*</i> ,	1825.
Jas. B. Ambler,	1825-27.
C. W. D. TAPPAN,	1828-29.
ALEX. M. COWAN,	1830-33.
WM. LOCHEAD,	1834-38.
ALBERT V. H. POWELL,	1838-39.
WILLIAM LUSK,	1841-46.
GEO. S. BOARDMAN,	1847-49.
JOHN G. HALL,	1850-57.
Jas. H. Dwight,	1857-58.
ALEX. S. TWOMBLY,	1858-62.
EDWARD P. GARDNER,	1862-67.
HENRY U. SWINNERTON,	1868. —

[Pastors printed in small caps, stated supplies in Roman, other supplies in in italics.]

The following is a list of the Elders since 1804, twenty-two in all.

Joshua Tucker, <sup>1</sup>	1804.
Elijah Belcher, <sup>2</sup>	"
Jason Wright, <sup>2</sup>	"
John Horton, <sup>1</sup>	1807.
John Horton Jr., <sup>2</sup>	"
Ozias Waldo, <sup>1</sup>	"
John Gault, <sup>1</sup>	1808.
Jesse Johnson, <sup>1</sup>	1814.
James Thompson, <sup>2</sup>	"
James Church, <sup>1</sup>	1816.
Hugh Robinson, <sup>1</sup>	1819.
Ephraim Hanson, <sup>2</sup>	"
Samuel Huntington, <sup>2</sup>	"
James O. Morse, <sup>1</sup>	1821.
Alfred Crafts, <sup>1</sup>	"
Benjamin Tucker, <sup>2</sup>	1832.
David H. Little, <sup>1</sup>	"
Hubbard Metcalf,	1840.
Charles G. Hazeltine, <sup>2</sup>	1853.
A. Beach Giles, <sup>2</sup>	"
Elijah R. Thompson,	1875.
Horatio J. Olcott, <sup>†</sup>	"

1 Deceased. 2 Dismissed to other churches.

The names of eight hundred and sixty-four persons are on the extant roll, who at different times have been members of the church, from 1804. There is no list of the members previous to the massacre; but presuming that as many as one hundred and thirty six must have been gathered during the long ministry of Mr. Dunlop, we may make the total, one thousand. The old church has therefore, in heaven and on earth, a numerous flock, even as it has had many shepherds. It has had a long history, and has not existed in vain.— Its honorable record is worthy of preservation, and there is a feeling of satisfaction in submitting the story of its career, as of a duty performed such as one generation owes to those which have preceded it.

It remains only to sketch in brief the occurrences of the last eight years. The time had now arrived for the realization of the long contemplated projects of securing connection with the outer world by railway. The plan of a road to unite with the New York Central, for which a survey had been made, having failed, a charter was obtained for one to connect with the Albany & Susquehanna at Cobleskill, and a company formed with Wm W. Campbell as its president, and H. J. Olcott as its treasurer. Operations were commenced, and the road was opened in June, 1870. The success of the enterprise was largely due to the indefatigable efforts of DeWitt C. Bates, Esq., the superintendent, a lawyer of wide influence whose acquaintance with all the inter-

\* Rev. Mr. Beardsley's name was overlooked in the course of the sketch, he preached but a short time.

† Mr. Olcott has been treasurer since about 1840. Those preceding were, in order, Elijah Belcher, Dr. Wm. Campbell, Alfred Crafts, and D. H. Little.

ests of the locality, gave his services the greatest value. Mr. A. B. Cox, James Young, Esq., and the other gentlemen identified with the enterprise assisted with capital and otherwise, and deserve the earnest thanks of the community. It was a mighty undertaking for our strength, but it will amply repay all it has cost in the impetus it is imparting to every interest, both material and moral. The historian, Thiers, says of the French revolution, that, though decried by those whom it had overthrown, or whose illusions it had not realized, it was still the cause of reason and justice, and held the attachment belonging to a great affair. And it is true of this improvement that, though we may complain on account of a little taxation, or be disappointed because we have not become a Chicago, yet it is vital to our existence, and the turning point on which hinges the evident return to more prosperous times in our neighborhood.

The church soon began to feel the enlivening influence. The parsonage was in 1871 completely remodelled and put in thorough repair, a fresh story being added to the wing, and neat porches and piazzas erected, rendering it as commodious as could be desired. But this was only the beginning of what was to come.—On the 14th of May, 1872, the Board of Trustees received the following generous and unexpected proposal in regard to a new church edifice.

*To the Trustees of the First Presbyterian Church of the town of Cherry Valley.*

GENTLEMEN:—It is now more than forty years since your present church edifice was erected. Extensive repairs would be necessary to render it comfortable for the society. I propose to render repairs unnecessary

by the erection of a new church edifice, and accordingly render to you this proposition. If you will authorize me to dispose of the present building in such manner as I may deem best, I will cause the same to be taken down or moved away, and build and finish on the same site ready for use by the congregation a suitable edifice of stone. In this undertaking I am mindful of my family's connection with the town since its early settlement, and of that family and personal connection with the church which has continued for four generations, and purpose to erect a building which may serve as a grateful memorial to my beloved parents and dear sister, deceased; and which while it will be an ornament to my native town, will, I hope, prove a pleasant and attractive religious home for many coming generations.

Thankful to Almighty God for the numerous blessings bestowed upon my family and myself in the years that have passed, and for the opportunity to devote a portion of his good gifts to me to his service, I am very truly your friend and co-worker. Catharine Roseboom.

CHERRY VALLEY, May 4th, 1872.

The church was in comparatively good preservation, the renewal of the floor timbers being the principal necessity, though the arrangement of the interior was somewhat inconvenient. The memories of years lingered about it, and it seemed to some doubtful whether the beauties of any new sanctuary could compensate for the hallowed associations which must depart with the old. But so liberal an offer could not be declined; consent was given with many thankful expressions, and the work was begun immediately. On Sunday, May 19th, divine service was held for the last time in the old church, and its heavy timbers of elm had been all laid low by June 11th, when the foundations for the new

building were begun. No sacred deposits were found in the old foundation. The Corner Stone was laid July 25th, a brief historical account of the church (published in the *Gazette* of August 4th) being deposited in it with other documents and mementos. The work proceeded without accident, attaining its completion by October 1st, 1873, when the dedication took place, of which a full account was also published in the *Gazette*, with a description of the building. It was a beautiful day, and a great concourse of people filled the building to overflowing.—The printed programme bore a list of the chief dates in the history.—After the Invocation and some responsive Psalms, the Keys of the edifice were received from the Donor, Miss Kate Roseboom, and delivered to the Trustees for the use of the people, by Hon. Wm. W. Campbell, who accompanied the act with a short address, reviewing the career of the church in the past. After a reply by Mr. H. J. Olcott on behalf of the trustees and the people, expressive of their thanks for the gift; the sermon was preached by Rev. Anson J. Upson, D. D. of Albany, from Psalm CXXII. The Church was then solemnly dedicated to the service of God in prayer by the pastor, and after addresses by Rev. P. F. Sanborn and F. B. Savage, the audience passed to the Lecture Room, where a repast was spread.

Nelson M. Whipple Esq. of Brooklyn is the architect of the building. The style chosen is the early English inclining to the Decorated. Three varieties of stone enter into the composition of the walls, dark blue limestone, with light gray foundations, and coigns, and red New Jersey sandstone arches and copings.

While extremely plain, it has an air of great solidity, and presents an appearance of cheerful dignity, and conscientious treatment. The interior is finished in solid walnut, the walls and windows being richly decorated in warm colors, and the upholstery, etc. of deep crimson in good keeping. The edifice has a clerestory nave, and two aisles. The spire, which is 150 feet high, occupies one angle, and being the point of connection between the church proper and the Lecture room adjoining, constitutes the central feature of the front as a whole. On the south face of the tower is the monogram, C. R. worked in the masonry; and over the porch the initials of the architect. Beneath the rear part is a handsome parlor, with suitable closets, and a pastor's room, connecting with the pulpit. These apartments are the special quarters of the Ladies Society, an institution which was formed in 1868, and which has since always been a most useful adjunct in the work of the church.—Each new project has generally here been taken up and commended to the support of the congregation.—by this means there have been successively undertaken improvements in the heating and lighting of the old church and session house, repairs on the parsonage and on the organ, carpets, upholstery and pulpit furniture for the new church, the gas machines and fixtures, furnishing of the parlor, etc., besides much benevolent work. It has thus proved a highly useful vehicle in developing the activity of the church, besides affording a pleasing medium for social intercourse. Ample accommodations for the Sunday School are afforded in the Lecture room, which has a primary school room attached.

A most gratifying increase of interest was at once noticeable, several persons being received into the church on the first Sabbath of its occupancy. In January 1875, union services were held alternately with the M. E. Church in the observance of the Week of Prayer, Rev. W. F. Tooke being pastor of that church, and laboring assiduously to deepen the impressions of the people. An unusual degree of religious interest was developed. The meetings were sustained almost nightly till April, with effective assistance from Rev. Mr. Thurston of Syracuse, and Rev. Mr. Blinn of Cambridge for some weeks. Twenty-six persons united with the church as the fruit of this effort, one half of whom were men, and a number, heads of families. A revival followed the present year in the M. E. Church, resulting in an unprecedented accession to its numbers, and in which we had a generous share. The general improvement in the state of religion is not the least happy effect of these blessed visitations, a deeper feeling of seriousness having been thrown over the entire community, awakening a more earnest prayerfulness, and exciting the hope that greater blessings are to follow. A Young Men's Christian Association has been formed, with a large number of members. The cause of Temperance has received fresh attention, of late years, and there is a stronger sentiment springing up with respect to that extremely important reform.

The progress during the period of eight years embraced in the present pastorate, is indicated by the subjoined table, which gives the baptisms, the additions to the church and departures from it.

MEMBERSHIP.				BAPTISMS.				
Year ending April.	No. at last report.	Received on Prof'n.	Received by Letter.	Total.	Died.	Dismissed.	Adults.	Infants.
1869	121	3	1	125	2	7	2	.....
1870	116	7	5	128	2	3	5	10
1871	123	1	1	125	0	6	1	.....
1872	119	3	2	124	3	4	3	2
1873	117	2	5	124	4	4	2	1
1874	116	10	4	130	3	3	8	3
1875	124	8	0	132	4	4	2	1
1876	124	19	7	150	4	2	8	2
Since added,				13	1	164 Present total.		

The loss of our Academy has never ceased to be the subject of deep regret, and the constant prayer of the church has been, that it might again be revived. There is now an encouraging prospect that this hope may be realized. A handsome site has been purchased in one of the most eligible parts of the village by the liberal lady who has already done so much for the church, to which a large lot has been added as a gift by Mr. Olcott and Mr. G. W. B. Dakin jointly. The same lady has in contemplation the erection of a suitable academical hall for the purposes of the school of which plans have been prepared by the pastor. There is a house on the property capable of being remodelled for the use of the principal. It is hoped that all details in the scheme of this enterprise (which are still under advisement,) will soon be arranged, and that the ancient institution will then enter afresh upon its career of beneficent influence.

On the Fourth of July 1876 the Centennial of American Independence was made the occasion of unusual demonstrations and gratitude

throughout the country. The Otsego County Celebration was held at Cherry Valley, and was an occasion of great interest. The presidency of the day was fittingly awarded to our venerable fellow citizen, Hon. Wm. W. Campbell, who has been identified usefully with every local movement for many years. No other man has given such attention, as he has, to the traditions of this part of the country. It will not be inappropriate to close this account of the church with a brief notice of one, who, by his careful labors, may be said to have saved an interesting chapter of American history from oblivion. I draw the following chiefly from a sketch given by his friend, A. Stewart Morse M. D., to the N. Y. Era, March 14th, 1863. His ancestors, four generations back, formed part of the first body of settlers, the farm selected being that now occupied by himself. His grandfather was the Colonel who is mentioned in Chapter II, and his father one of those who were taken prisoners, in the massacre of which he was the last survivor. His mother was Sarah, daughter of the redoubtable Col. Elderkin of Windham, Conn. Mrs. Campbell was a remarkable woman, the mother, as she used to say, of forty-two feet of boys; there being seven of them, and each at least six feet tall. All became liberally educated, and most of them entered one or the other of the professions. The eldest was the widely-known Alfred E. Campbell D. D. of N. Y. Samuel, retired from the bar with an ample fortune, resides on a beautiful estate at Castleton. John is Chief Engineer of the Croton water department of N. Y. city. Augustus is a physician at Galena, and George resides at Cherry Valley.—William, prepared like all his broth-

ers at the old Academy, was graduated in 1827 at Union College, of which he has been for many years a Trustee, as well as one of the three Visitors of the Nott Trust Fund.—He pursued his legal studies in the office of the eminent Chancellor Kent, whose firm friendship was of great service to the young lawyer.—In 1830 a society of literature and historical research was formed at Cherry Valley, out of which grew his labors on the "Annals of Tyron County" and a number of other works of a historical and biographical character, whose value led to his being made a member of the N. Y. Historical Society.

In 1843 he was elected to Congress from the city district in which he resided, and in 1848 one of the Justices of the Superior Court. After visiting Europe he retired to Cherry Valley, but was called forth to active life immediately in 1857, when he was chosen a Judge of the Supreme Court of New York. Judge Campbell's interest in his native village and its old church has ever been peculiarly earnest, and he takes a just pride in his own and his family's long and honorable connection with them. He labored zealously to secure the construction of its railway, and for that service, as well as for his long and persistent efforts on behalf of the cause of education among us, with the others, who have shared his labors, we owe him lasting obligations. The lovely grove of Maples on his farm, which has long served in place of a park or common to the village on festal days, a favorite resort for the stroller or the picnic party, was the scene of a grand ox roast and jubilation on the occasion of the completion of the railroad, the locomotive as it passed

the margin of the grove, waking the echoes with its shrill whistle, and the hills giving back the unwonted sound with a clearness that seemed like the welcome to a fresh era in their long existence, and a new page in the history of the place. The same grove was also chosen as the place for the celebration of that joy

ful Centennial occasion, which has drawn forth such unusual expressions of mutual congratulation all over the country, and to the perpetuation of whose memory this little account of an old church and its numerous brood of children is a small contribution.

## APPENDIX.

### I. Cherry Valley in the late War.

For the benefit of the future historian I give the following succinct account of names and facts in the record of Cherry Valley in the war for the Union. I could not hope to make it complete in the brief time possible to be devoted to enquiries since the present work was begun. But any contribution however incomplete may have its value as material, should that chapter of our history ever be written out, as it certainly deserves to be.

The first contribution was the company which was raised in April, 1861, immediately after Sumter, its quarters being in the school house near the cemetery, on the site of the old revolutionary fort. It was offered at Albany, under the first call for 75,000 men, but the call having been filled it was not received. Its captain was Geo. S. Tuckerman, and its lieutenants, Egbert Olcott and Cleveland J. Campbell. All or nearly all its members enlisted in other organizations. Some of them, with others from the village, making ten in all, enlisted as privates at Albany in the 44th ("Ellsworth Avengers,") which went out in the Fall.—Among these Campbell rose from one grade to another in line and staff and in different corps, becoming a colonel, and brig. gen. by brevet. He died before the close of the war. Olcott passed to the 121st of which he long held command, after the promotion of Gen. Upton, and becoming a colonel; and William Crafts received a captain's commission on the day he died.

For years preceding there had been a fine military company of which Amos L. Swan was captain, and in which the people of the

village took great interest. It was attached to the old 39th militia, of which Cherry Valley was the head-quarters. In September 1861, on the call for three year's men, Gen. Danforth, of the local militia brigade, was present at a parade of this company. On his asking how many from it would go, the order was given, for such as were willing, to advance from the ranks, when nearly the whole company stepped forward. There was then no bounty, and the men did not even know the pay. The general at once decided that the enlistment of the 39th should be proceeded with at Cherry Valley. Bates' hop-house was used for barracks, and the old M. P. Church as mess room.—Over six hundred men were recruited by the 1st of January 1862, when they were suddenly ordered to Albany, and there summarily consolidated with the 76th N. Y. S. V. Two of the companies, however were put in the artillery under Col. Laidley.

The 39th thus lost its identity, and the interest of the people here, followed the 76th through its long career down to Appomattox; what was left of it taking part there in the closing strokes of the war. For it the flag was made. The officers from Cherry Valley were as follows: Capt. A. L. Swan, who was brevetted lieut. col., Lieut. Robert Story, (a most gallant soldier,) who became Capt., and was killed at Gettysburg, Capt. John W. Young became a major. James D. Clyde subsequently entered as Lieut. and became a captain. Of those who entered as privates in it, Edwin J. Swan became a captain. and Barnard Phenix, a Lieut., (killed at Weldon, R. R.) Samuel Ludlam and James George

became serjeants, and Albert Gross several times declined the office, as did Solomon Howe, though called by Col. Swan the "banner soldier" of the regiment. John Stevens was made color serg't at Gettysburg, and Irwin Baker at South Mountain both for bravery. But all these men were splendid soldiers and only their modesty prevented their becoming officers, as no doubt was the case with some others. A History of the regiment<sup>9</sup> was published by A. P. Smith of Cortland.

In the Fall of 1861, after the defeat at Bull Run, a troop of cavalry was formed under Lieut. Philip R. Wales (who became a Capt.) and received at N. Y., into the Ira Harris Cavalry, (afterwards 6th N. Y.)—John Ramsay became a first lieutenant in it, and James J. Fonda an ordinance serjeant. Also, that Fall, a squad of near a score for Berdan's Sharpshooters, raised by Geo. S. Tuckerman as Capt. and Lieut. Charles McLean, who was killed. Wm. McLean, his brother was a serjeant, and was also killed. In this corps John E. Hetherington afterwards became a captain, and Oliver J. Hetherington was a serjeant, William Story several times persistently refused a commission on account of a romantic friendship, for the sake of which he preferred the ranks. He and James Kraig, his *alter ego* were first in, and last out, of everything that was lively. James Hetherington, the third brother of the two above, went in the volunteer navy, as did also William V. S. Bastian, John Nelson, and Thomas Brien.—Charles Nichols (son of the rector of Grace Church,) George Engle and William Nelson lost their lives in the navy. The residence of Lieut. Com. George Ranson U. S. N. was here though now changed to Richfield. He commanded the cruiser, Grand Gulf, was Post Capt. at the Philadelphia Navy Yard, and now ranks as Commander in one of the finest vessels of the Navy. In August 1862, upon the second call for three years men, two companies were raised for the 121st, whose head quarters were at Herkimer. Egbert Olcott, as stated above, long held command. He received some remarkable commendations for the efficiency of his regiment, and his own merit as an officer. It was attached to the 6th Corps, and was engaged in all the battles of the army of the Potomac up to Winchester.—Thence under Sheridan in his campaign to Richmond. It got the honorable nickname of "Upton's regulars." Other officers from

here were captains Edwin Clark and Douglas Campbell, the latter brevetted major, Lieut. and Adj't Francis W. Morse who became captain on the staff, and major by brevet, and Lieuts. James D. Clyde and Wm. Tucker, Edward Wales and John Daniels both brave fellows, became serjeants and were killed. The three Wallaces, Spencer, Benjamin, and John, sons of a clergyman, (the last of whom was killed,) were among the many privates, whose services were as valuable as those of many an officer. And John Skinnon, an old veteran of the British Army, was another of the same kind. When examined for enlistment the doctor pointed to a bullet scar in his chest, remarking, "If that had gone an inch *this way* it would have killed you."

"Begorra," said John, "and if it had gone the wan inch the other way, it wouldn't have hit me at all!"

Besides these bodies of men, there went from the place numerous individuals in other organizations; including the following.

David Little, M. D. went out as Assist. Surgeon of the 14th, and became a Surgeon with the rank of major. Egbert Olcott (a cousin of the before mentioned of the same name,) became a lieut. in the Regular Army. Delos Olcott, his brother, became a Capt. in the volunteers. George Little became a Capt. in the 127th, Louis Campbell became a lieutenant in the 152d, Charles Fry was an Assist. Surgeon in the 26th.

Col. Olcott, Capt. Delos Olcott, Major Young, Capt. Ed. Swan, Capt. Clyde, and Lieuts. Casler of Springfield and L. Campbell were all prisoners and were among the officers placed under fire at Charleston during the bombardment. Some were exchanged, but others endured unspeakable horrors in the prisons at Savannah, Macon and Columbia, gaining their liberty, with constitutions in some cases totally impaired, only at the end of the war.

I feel that this list is very imperfectly made up, as almost every day adds a name or an item which ought to go in. My only fear, however, is that the reader a hundred years from now will not believe that out of the two or three thousand people in this town so many could have been sent; that the officers alone so far as named should number so many as thirty-six;—embracing eleven of the rank of captain, ten of higher grade, six lieutenants, and at least nine subalterns; and that the dead whose fate was ascertained should count up to forty-two.

## II. Remarks of Maj. Douglas Campbell of New York.

At the Centennial Dinner in Cherry Valley, July 4th, 1876, the following toast was given by J. N. Clyde, Esq.

"The President of the day: His literary efforts in recording the early history of his town and county and the incidents connected with the Revolution, entitle him to the gratitude of his fellow townsmen."

Judge Campbell who was the President of the day and of whom honorable mention has been made in the preceding pages was too unwell to be present. After the toast was duly honored, his son Mr. Douglas Campbell arose and said:

*Mr. Chairman and Gentlemen of Otsego:*

In the name of the President of the day, I thank you for this sentiment.

My only regret is, that he cannot respond in person, but the state of his health forbids his presence, and I come, as his unworthy representative.

I know of no occasion, which could so stir his heart, as the Centennial Celebration of our Nation's Independence held in old Cherry Valley.

Nearly half a century ago, he wrote her Revolutionary history; he then

passed out into a busy life, winning a fair measure of its honors and success, but his heart always longed for his native hills, and while still in the prime of his manhood, he came back to pass the remainder of his days, on the spot where he was born.

And, to-day, with his three score years and ten, his love for the old town and county is as ardent, his devotion as intense, as when with the hand of boyish affection, he penned their history.

And who would not love old Otsego?

Who ever saw such verdure as that which clothes her hillsides? who ever saw such lakes, as those which nestle in her bosom? who ever saw such landscapes as those which open in an everchanging panorama, as you travel through her length and breadth? No wonder that the first settlers never hesitated for a moment, in their choice of a home, when from a neighboring hill they looked down upon her valleys.

There is a magic something in the influence of such scenery upon the

mind of man, its beauty seems to sink into the soul, and breed the love of home, and love of country.

And so, the rocky isles of Greece, the Alpine heights of Switzerland, the mountain fortresses of Scotland, are all immortal with the patriotism of their defenders.

Such hills as those of old Otsego, make men patriots despite themselves.

Nearly a year before the adoption of the Declaration of Independence, the people of this district resolved, "to be free or die, and to defend their freedom with their lives and fortunes."

A hundred years ago, the little settlement of Cherry Valley held but about sixty families, yet it and the neighboring settlement of Newtown Martin (now Middlefield), sent thirty-three (33) soldiers to the field during the Revolutionary War. And at one time, I believe, every able bodied man, under sixty years of age was in arms in defense of their freedom.

The perils of war, and the torch of the savage, swept these hills and valleys as with the besom of destruction. The Revolution made their farms a waste, and quenched the fires upon their hearth-stones, but nothing could extinguish the love of liberty, which their father's God had kindled in their hearts.

We cannot find from all the records that a word of regret ever passed their lips at the sacrifices which they had made, to enable us to celebrate this day.

Can you wonder that the descendants of those men love the old hills baptised with their father's blood?

Can you wonder that their hearts beat quicker when they hear the old historic names of a Clyde, a Willson,

a Moore, a Shankland, a Wells and a Seeber?

Do you wonder that he whom you honor with this toast to-day, whose ancestors left Scotland for religion's sake, and fought in the siege of Londonderry, whose grandfather was a soldier in the French and Indian war, and in the Revolution as highest in command upon the death of General Herkimer led off the Continental forces from the bloody field of Oriskany, whose father was for two years a prisoner among the Indians, who himself was born upon the very site of the old Revolutionary stockade about his ancestral home, and whose youth was passed among the survivors of the Massacre, do you wonder, I say, at his feeling that he could render no better service to this people, than to leave for their instruction a record of the men who made this ground historic?

Those times have passed away, but the future historian of Otsego will turn back to them to trace in her sons the influence of the example of their fathers.

Of her civic history, since the Revolution, I need not speak, the country knows it by heart.

The pen of Cooper has thrown a glamour over her hills and lakes, making them as familiar to the world as household words.

Her physicians, the Doctors White, her lawyers, John Wells, Alvin Stewart, Levi Beardsley, her historian, Jabez D. Hammond and scores of others bred in her old school houses are all known throughout the State, and wherever jurisprudence is a science, has been borne the name of her great jurist—Judge Samuel Nelson.

But the chapter of Otsego's history which interests me most, is her

record in our wars. To my mind she is greatest as the nursery of soldiers. None of us, who were present, can ever forget that day in 1861, when in the square below, we heard that the flag had been fired upon at Fort Sumpter. Partisan feeling had run high here, as it always did. I had made my first speech the year before at a political meeting in the neighboring town of Middlefield, we had been Republicans and Democrats, but the Union was assailed, and we were all Americans.

I know not how many went out from here, but I do know that nearly every able bodied man shouldered his musket. I went into another part of the county to raise soldiers, and in one village near Cooperstown every man capable of bearing arms enlisted in my company. And what a record the old county made!

A great General of the Army told me, that he never saw such fighters as the boys from Otsego and Herkimer; no danger appalled, no hardships disheartened them, their names are written in letters of living light on every battle-field from Bull Run to Appomattox.

And how their friends at home upheld their arms! They were the ones who suffered. The Cooperstown mother to whom we sent home two coffins enclosing the bodies of her husband and only boy, the old father now with us, who has as the chief solace for his declining years the remembrance of his two gallant sons, old playmates of mine, whose names are inscribed on the monument in the square below, the aged parents, without number, who daily with aching eyes, looked out for tidings of their boys from Southern prisons, or met them as they came home to die, *those* were the

martyrs, those were the heroes.

Before the war closed, old Otsego was draped in funereal black, but through all their tears, I never heard a murmur from the lips of the bereaved.

It is with a feeling of sadness that I come here to-day, for I remember so well the last Fourth of July which I celebrated in Cherry Valley, it was fifteen years ago, in 1861, just after the opening of the Rebellion.

I look around now for the faces of the young men who made that Celebration what it was, my kinsmen, my old schoolmates, the friends of my childhood, and I seem to see only vacant places, for most of them are lying in the churchyard or in Southern graves, and yet they are not lost, In the beauty of the lilies Christ was borne across the sea,

With a glory in his bosom that transfigures you and me,

As he died to make men holy, so they died to make men free."

Our fathers promulgated the Declaration of Independence, our sons and brothers made it a living actuality; our fathers died to give freedom to their descendants, our sons and brothers died to give freedom to the world.

And on that roll, where the historian has emblazoned for us the names of those who one hundred years ago made these hills and valleys sacred soil, the future historian will side by side inscribe for our descendants, the names of the sons of old Otsego, who have made the whole Union sacred with *their* blood.

And now, Mr. Chairman, you have toasted the President of the day who wrote the history of this county, I wish to give a toast, and ask that it may be drank standing and in silence.

"The patriot dead of old Otsego, the men who made her history."

AN  
HISTORICAL ACCOUNT  
OF THE  
PRESBYTERIAN CHURCH,  
AT  
CHERRY VALLEY, N. Y.

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*Given in compliance with the recommendation of General Assembly for  
Preservation in the Archives of the Presbyterian  
Historical Society at Philadelphia.*

BY REV. H. J. SWINNERTON, A. M., PRINC.  
THE PRESENT PASTOR.

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CHERRY VALLEY, N. Y.,  
"GAZETTE" PRINT.  
1876.

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